The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
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THE MESSENGER.

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Poetry.

UNHEEDED PSALMS.

God hath His solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, He hath set
The hiding of His power.

Year after year His rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In His appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because His hand hath measured them of old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in His purposes, and forms
One of His argosies.

Where the perpetual mountains patient wait,
Girded with purity, before His throne,
Keeping from age to age inviolate
Their everlasting crown;

Where the long-gathering waves of ocean break
With ceaseless mus'c o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands,

The anthem of His name shall uttered be;
All works created on His name shall call,
And laud and bless His holy name, for He
Hath pleasure in them all.

—*Sunday Magazine.*

Communications.

For The Messenger.

A REFORMED CONCENSUS.

It is to be regretted, we think, that the Alliance which recently met in Philadelphia, took no step of advance in reference to a Concensus of the Reformed Confessions. The subject was regarded with some suspicion, we know, at the first meeting in Edinburgh, when it was brought forward in a report read by Dr. Schaff. It was feared by some, that the forming of a new creed or confession might be aimed at, and the conservatives seemed much troubled even at the very thought of such a project. At the recent meeting in Philadelphia, a second report was made by Dr. Schaff, which presented material, in the form of a collection of the different confessions represented in the Alliance. The question then arose, what was to be done next? Again the fears of the conservatives were aroused, when a motion was made to appoint a committee, to which the subject should again be referred. Was this committee now to go forward and, with the material thus at hand, and more that might be collected, attempt to draw up a Concensus of the Reformed Confessions? If so, might not this grow into a new confession? Dr. Hodge was on the stand already to oppose the appointment of the committee, lest perchance some attempt at progress in the statement of doctrines might be made, which he regards as an absurdity; until he was told, that the object of the appointment of the committee was merely to consider the subject further in the same way the last committee had done, when he withdrew his objection. The result is that, for four years longer, no effort can be made to reduce to form the doctrines held in common by all branches of the Reformed Church throughout the world. Was this wise?

We can readily sympathize with the spirit of conservatism on this as on other subjects. Anything like a change in time-honored confessions should not be made lightly or rashly; but in this case no change was contemplated. All that could have been done was merely to ascertain what is already accepted in common by the Reformed Churches. But if this were done, it was no doubt thought, some might advocate making this in some sense a *confessional basis* for those Churches. Suppose that were to follow, what harm would result from it? Does it not seem absurd for the Alliance to make it a condition for any denomination entering the Alliance, that it must hold to the Concensus of the Reformed Confessions, and then fear and refuse to state what that concensus is?

It may not be a matter of the very greatest importance that such a concensus should be stated. It may be, that the union of Protestant denominations is not to be effected by such generalization of their confessions—certainly not by this alone; but we can see no harm that would result from such an attempt, but rather much good.

There seems to be great fear, lest the old confessions may be changed, and a certain sacredness has come to be attached to them which we regard as decidedly un-Protestant. These confessions are certainly not inspired. They are only human. One of the essential principles of Protestantism is, that the Bible alone is the infallible rule of faith for the Church. The Church of the 19th century is under the guidance of the Holy Spirit as really and truly as was the Church of the 16th century. If three centuries have accomplished nothing towards resolving any of the confessional differences that have existed, can we ever hope for any progress in this direction? Then these divisions become perpetual, and, may we not add, petrified. That word petrified (from Petros) may suit Rome, but it does not accord with Protestantism. Whenever creeds and confessions come to be regarded as on an equality with the sacred Scriptures, then the Roman principle in regard to the rule of faith is accepted, whether acknowledged or not.

No one would suspect a writer in our Reformed Church with being radical on this subject. We have stood up for the old creeds when others undervalued them. We regard them still as sacred; but we still hold them as subordinate to the Word of God, and, therefore, susceptible of improvement. Along with the strong tendency among all Protestant denominations towards union, there will and must come also a movement towards unifying our denominational confessions.

OMEGA.

For The Messenger.

TENNYSON.

BY R. W. RAYMOND, PH. D.

The October number of the "Reformed Quarterly Review," contains an article on the relations of Alfred Tennyson to his art and to his age, from the pen of Rev. Robert L. Gerhart of Lewisburg. Mr. Gerhart has evidently been a thorough and loving student of the writings of the Poet Laureate, and his review of the subject is excellently adapted to guide less discriminating readers to a perception of the characteristic beauties of this many-sided poet. We presume few persons need to be urged to read Tennyson, or argued with, to persuade them to like him. But, doubtless, many young enthusiasts, who have felt the spell of his verse, would be at a loss to explain in detail exactly *how* it is—though they know that it is—"perfectly splendid."

Mr. Gerhart considers briefly, first, the relation of Tennyson to preceding poetic schools. He distinguishes among these three epochs; these are that of the birth of supreme poetic genius, after the Reformation; that of conventional classicism; and that of naturalistic reaction and romanticism. Into the first fall Spenser, Shakspere and Milton; into the second, Dryden, Pope, Thomson, etc.; into the third, Burns, Byron and Wordsworth. Mr. Gerhart says of Wordsworth, "His position was the result of a revolt from the high-flown and affected language and style of his predecessors; they were wrong, but he was wrong too;" and adds, "It remained for a later one than he to strike the golden mean, and that one is Mr. Tennyson." This generalization, is, perhaps, more just to Tennyson than to Wordsworth; but we must expect some lack of perfect evenness in lines so broadly drawn; and on the whole, the position which is assigned to Tennyson is the true one.

Mr. Gerhart next analyzes the artistic method of Tennyson—his treatment of nature, his handling of words, his choice and management of subjects, his subordination of the moral to the æsthetic element, (without, however, betraying or suppressing the former) and a number of other aspects of his poetry. Noteworthy is the attempt (curious and plausible) to trace the interior structure of In Memoriam, as the reflection of the imagined or real progress of grief through three years. Mr. Gerhart finds the dramatic element in Tennyson emerging more and more, until it finds full expression in "Queen Mary" and "Harold." Through this discussion, and others more or less subtle, we have not space to follow him. They are worth reading, but (in a certain perfectly respectful sense, which the sequel will explain) they are not worth disputing. Mr. Gerhart is always sincere and suggestive; and he is usually right, in everything, save measure. But—and this is the reason for enjoying and profiting by the article, but not critically examining it in detail—he is always and everywhere a partial judge. He sees keenly and clearly, but he magnifies boldly, the things he praises. In the finding of them, he is a pretty safe guide; when he comes to measure them, he betrays the effect of his "glory spectacles." In proof of this judgment, we have merely to say, that, except a word or two at the close, conceding superior "sublimity" to Milton, "sweep of passion" and terseness of picturesque description to Byron, and a reference to Shakspere, of which a word presently, we find nothing but ingeniously varied, unqualified eulogy. The picture has no shadows. The painter is himself bewitched with his subject. Mr. Gerhart is in love with Tennyson—no unworthy passion, and no unworthy object, yet not the atmosphere for calm, critical eyes. The glamour and glory, proceeding in the first instance from the luminous beauties of the beloved, envelop all. The lover, infatuated with his lady's eyes, will hear nothing against her complexion or her instep. Only thus can we explain to ourselves how so delicate a taste as Mr. Gerhart's could be deceived into holding "The Charge of the Light Brigade," "to say the least, equal to any of the martial songs of Campbell." The defects in form alone, the doggerel endings, "hundred," "wondered," "blundered," etc., which so manifestly fulfil the purpose which Hudibras ascribes to rhymes, of "sturing the verses," dictating commonplace lines and thoughts, are enough to put that over-praised poem forever below such master-pieces as, "Ye Mariners of England,"—pieces in which rhyme and rhythm are as perfect as if they had been created without regard to the thought, and the thought and structure are as perfect, as sustained, and as truly lyrical, as though neither rhyme nor rhythm existed to fetter them.

Mr. Gerhart's praise of Tennyson as a dramatist is overdone, perhaps, for another reason, namely, a clergyman's lack of familiarity with the stage. He is quite in error when he says, to excuse the failure of "Queen Mary" and "Harold," that "few, if any, of the greatest works of the greatest dramatists, Shakspere included, have any power to draw a large audience." Many of Shakspere's plays cannot be produced now-a days, on account of their subjects; all of them require a larger proportion of good actors than do the plays constructed for modern "stars," supported by "sticks;" but when a play of Shakspere is suitably presented, people who know it by heart will crowd to hear it; and not one of them fails to charm an audience. If Tennyson's tragedies bored the very audiences of admirers who went to hear them when they were new, Mr. Gerhart may rest assured, it is because Tennyson's dramatic talent is not great.

In fact, what Mr. Gerhart means by dramatic is often merely picturesque, or descriptive. Arthur in the Idylls is not dramatic. He stands clear and stately, it is true, before the mind's eye; and to a student who never sees a drama except with the mind's eye, this may appear dramatic. But, in fact, Arthur does not express himself; the poet expresses him in epithet, and description, and reflection. We have vivid pictures, but no action. Yet Mr. Gerhart, kindly conceding the great superiority of Shakspere, puts Arthur above all Shakspere's "creations." We would not join with those who go to the other extreme and call Arthur an impossible prig; but we confess that the truth, to our mind, must lie as far from one of these estimates as from the other. A noble figure he is, but it is questionable whether, stepping out of the glory of myth and doffing "the dragon of the great pendragonship," he can claim to be a man, in any such sense as the creations of Shakspere.

Feeling, as everybody must feel, the charm of Tennyson's poetry, we dislike the process of "destructive analysis" which is necessary to a thorough criticism. And something of the same feeling affects us in the presence of Mr. Gerhart's thoroughgoing enthusiasm. It glows with a not unwholesome fervor; it soars with a lofty aim. We will not, any further than loyalty to our own convictions demand, attempt to quench the flame or curb the flight.

Selections.

THE BIBLE REVISION.

A London letter to the Chicago *Times* says:

The new revision of the New Testament issued from the University press will at first shock the Protestant world. It is not recognizable as a Bible. The chapters and verses are gone; the running head-lines are gone; verses are missing, changed, pared; familiar texts that have become graven on the minds of Church people for generations have disappeared, and in their place are words foreign to the eye and strange to the ear. Verbal and grammatical changes may be counted by the tens of thousands.

The first general idea that will strike the scholar, however, is the delightful faithfulness with which the Greek text has been reproduced for the English reader. The narrative is unbroken by disfigurement of chapter and verse, but the capitals, punctuation, and paragraphs lacking in the original are, of course, supplied, and, for convenience of reference to the present version, the present divisions are marked parenthetically. The misleading headlines disappear finally, without a sign to denote their improper intrusion.

The effect is striking, and a marked improvement. The sequence of the gospel narratives, the logic of St. Paul, take on a new appearance and force that is not all owing to the improvement in grammatical construction of the text, although in a first reading it is difficult to distinguish how much is owing to the one and how much to the other.

Take this illustration (Heb. iv. 6 7), which is a fair example of this point:

OLD STYLE.	NEW STYLE.
6 Seeing therefore it remaineth that some one must enter therein, and they to whom it was first preached entered not in because of unbelief;	Since, therefore, it remaineth that some enter therein, and they who formerly received the glad promise entered not in because of disobedience,
7. Again, he limiteth a certain day, saying to David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.	he again fixeth a certain day, saying so long a time afterward in David (as hath been said before), To-day, if ye shall hear his voice, harden not your hearts.

OMISSIONS FROM THE TEXT.

The fourth gospel suffers most at the hands of the revisers, the synoptics less even than the Revelation, and the catholic Epistles least of all. The longest excision is from the fifty-third verse of the seventh chapter to the eleventh verse of the next, inclusive. The passage is that of a woman taken in adultery.

The following verse (12), in which Jesus declares Himself the light of the world, is joined upon and is a reply to the scoff of the Pharisees in the preceding chapter, that out of Galilee ariseth no prophet.

The next deletion of importance is the angelic coloring of the description of the pool of Bethesda, in the fifth chapter. The following passage is omitted by the revisers:

3. * * * Waiting for the moving of the water.

4. For an angel went down at a certain season unto the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

The famous text of the three Heavenly Witnesses (1 John v. 7–8) is, of course, thrown out, the following words being expunged:

* * * In heaven, the Father, the Word, and the Holy Ghost; and these three are one.

8. And there are three that bear witness in earth * * *

Another notable omission of the revisers is to be found in the conversation of Paul as recorded in Acts ix. 5–6. The words expunged are:

5. * * * It is hard for thee to kick against the pricks.

6. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, * * *

There are many other familiar passages that have disappeared: "Many be called, but few chosen," from Matthew xxii. 14; "If any man has ears to hear, let him hear," from Mark vii. 16.

Some of the happiest changes are of a single word, as "alive" for "quick." "They had swallowed us up alive" has a very different sense than "swallowed us up quick." Again, "He that is washed needeth not save to wash his feet," becomes much more simple when rendered "He that has taken a bath needeth not save to wash his feet." "Darkness over all the earth," and "over all the land" (Palestine), are very different things. *In every change the revisers lessen the strain upon faith.*

THE GRAMMATICAL CHANGES.

Minor changes have been hinted at. It would take too long to sort out, arrange, and classify them. Here are a few that come haphazard: "As we have forgiven," instead of "forgive" "our debtors." "The pinnacle of the temple," instead of "a pinnacle" (there was but one). "The first fruits of them that are sleeping," instead of "slept." "If one died for all, then were all dead," instead of "then did all die." Paul did not pray the Lord to avenge him on Alexander. He said: "The Lord 'will' reward him according to his works," not "the Lord reward him." "Supposing that godliness were gain," instead of "gain is godliness." "The Word became (instead of was made) flesh." "Born of a woman," instead of "made of a woman." "For we saw his star," not "have seen" it. Such changes as these are to be found in every verse, and it will not require a very careful reading of either of the gospels to see how many changes have been made that do not change the spirit, yet add to its clearness and force as well as accuracy.

WHAT AGNOSTICISM LEADS TO.

Many of you, doubtless, have heard that wondrous opening passage of Mendelssohn's "Elijah," in which the musician tries to represent the despair of a whole people perishing from thirst, a despair which finds vent for awhile in sullen, restless murmuring, until at length, gathering a terrible cumulative strength, it bursts forth almost appallingly in cries of heartrending and importunate agony. So can I imagine the voice of a deceived and terror-stricken humanity, having sought in vain to slake its thirst at the dry wells of modern Positivism, sending upward at length to heaven the broken-hearted cry, "Give us back the Christ that we have lost!" Away with the ghastly spectre, the hideous phantom, the "It" that has usurped His throne, and let us learn again to love and worship a God who is heart to heart.—*Bishop of Meath.*

Every Christian has peculiar infirmities; these are not to be nursed, but to be taken to the great Physician for healing: he that nurseth infirmity shall be infirm enough.

Family Reading.

WHAT LIFE HATH.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Towards sunlight hopes that soon must set,
All quenched in pitying dew.

Life ha h its harvest moons,
Its tasselled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening, bread and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth and clear intuition,
Hail! mount of all delights.

—*Evangelical Magazine.*

FAITH OF ABRAHAM.

It has been made an objection to Mr. Millman's History of the Jews, that he lowers our notions of Abraham by calling him a Sheik or Emir. And in so far as these terms are associated in our minds with belief in a false religion, they are unworthily applied to the "Father of the Faithful." But it is by considering Abraham as an Eastern Emir, and as a man living in a state of society even less enlightened than that of the East at this moment, that we can best appreciate the excellence of his faith and the power of the revelation of God. That unhesitating submission to God's command which led him to leave his country and pass all his days as the chief of a shepherd tribe; that noble sacrifice of all his dearest hopes at the call of his Maker, which made him consent to offer up his son; that mingled reverence to God and love to man, which appear in his earnest intercession for Sodom; all these points, in which the most enlightened Christian cannot surpass him, become still more admirable when viewed as showing what the knowledge and love of God can effect upon the chief of a wandering tribe, surrounded by examples of the completest ignorance of all duty, both religious and moral. Thus also in that most famous action of his life, when he was going to offer up his son as a sacrifice, the *principle* of this great trial was the same which has been applied to God's servants in every age, whether they were willing to part with what they loved, best on earth when God's service called for it. But the *particular form* in which this principle was conveyed to Abraham, was one suited to the imperfect religious knowledge of that early period. To sacrifice his son as a burnt offering to God would be to a Christian, not a heroic act of self-denying duty, but a blasphemous fanaticism, which no evidence of its being a Divine command could justify; because it is so contrary to the Gospel of Christ, that if an angel from heaven were to bid us do it, we would be bound to reject it with abhorrence. Even after the law of Moses was given, which spoke of parents sacrificing their children as an abomination which God hated, we cannot conceive that such a mode of trial would have been chosen, since it is not so much a trial of our faith as an utterly maddening confusion of our notions of right and wrong, if we are forced to believe that God has commanded us to do what He has Himself forbidden. But before the Law, before God had declared His abhorrence of human sacrifices, and in an age and country where they were resorted to as awful proofs of a wish to purchase the favor of heaven by any sacrifice, however costly, the command to sacrifice his son would be to Abraham distressing, but not shocking: it would be the call of God to the performance of a most trying duty, not the dreadful delusion of a fanatic, that revelation can be contrary to our uncorrupted conscience.

But if any one should think that the lives of the patriarchs are rendered less instructive by being thus considered, or that it is lowering the early Scripture history if we speak of the actors in it as men possessing far less than a Christian knowledge of right and wrong, nothing seems to me more unreasonable than such a fear.

What can be more instructive than to have the one great principle of faith in God existing in combination with the most different degrees of moral knowledge, yet always so ennobling the character in which it dwells, as to raise it above the standard of its own times, and thus to witness in each successive generation that it is the true salt of human nature, the main element of its highest perfection? We can have learnt but little of the spirit of the Gospel if, because we know our duty more fully than the patriarchs, we think ourselves better than they; not considering that as our clear light is our heaviest condemnation, so it is their greatest glory, that so long before the sun had risen, they yet, amid the twilight, could so steadily keep the right way.

I conceive it to be a principle most important to the right understanding of the whole of the Old Testament, that the revelations made to the patriarchs were only partial, or limited to some particular points, and that their conduct must be judged of, not according to our knowledge, but of theirs.—*Dr. Thomas Arnold, of Rugby.*

CLAUDE GELEE (LORRAINE).

"In a castle belonging to a nobleman in the province of Lorraine, in France, about the year 1600, lived a poor farm-servant, named Gelee, and his wife, who had several children. The youngest of these was named Claude. This boy, in the early years of his life, was so stupid that when he was sent to school it was a very long time before he succeeded even in learning how to sign his own name. When he was twelve both his parents died. He therefore went to Friburg, in Switzerland, to join his elder brother, who was an engraver, and who wished to teach him the principles of drawing. But Claude succeeded no better in this than in learning to read. He went to Rome, where, in a destitute condition, a landscape-painter, named Tassi, met him, had pity on his extreme misery, took him into his service to mix his colors, and to help prepare his meals. But Tassi had to wait a long time before he repaid himself for his generosity. Claude's intellect was enveloped by a thick covering of stupidity and awkwardness which was very hard to work through. At last, however, light dawned in upon this dull soul. Claude listened; understood his master's lessons, and was beginning already to profit by them, when the sight of some pictures sent from Naples by a famous landscape-painter of that city revealed to the young man what his real vocation was. He started from Rome to go and ask this painter the favor of being admitted among his pupils. This request granted, Claude worked with so much zeal that at the age of twenty-five his name was already known as an illustrious artist. He did all he could now to make up for the time he had lost in his youth, studying with unwearied diligence all the principles of his art. After traveling in Italy, France, and Germany, he returned to Rome, where he was eagerly welcomed. There was now a great demand for his pictures, many famous personages sending him commissions. He would spend whole days in watching the changes of the appearance in earth and sky. He painted for his study a landscape, compounded of many views taken in the Villa Madama, with a great variety of trees, which he kept as a store of natural objects; he refused to sell it, even when Clement IX. offered to cover it with pieces of of gold. Most of the galleries of Europe possess specimens of his paintings."—*Christian Advocate.*

YES, HE MEANS YOU.

He does, He does, doubting and discouraged one. Yes, Jesus means that even you shall come to Him. Certainly He does—you as much as anybody. Had He not loved you, and died for you, then you might not come to Him. But having done this, you may come, saying—

"I am so glad that Jesus loves me,
Jesus loves even me."

But do you still say, "If I only knew He meant me, I would make the attempt?" Most assuredly He means you. He has Himself said so. Hear His hope-inspiring invitation: "Him that cometh to me I will in no wise cast out." These blessed words should dissipate all your doubts and fears, and encourage you immediately to hasten to His open arms. His very heart is in them. Do you only go to Him, and He will embrace you, and grant pardon and peace. He will, He will. He has been tested in innumerable instances, and He is ever the same, sympathetic, willing and mighty Jesus—exceedingly willing and perfectly able to save all who come to Him.

"Him that cometh," will be received. Not him that stays away and broods over his wretched condition. Not him that contemplates coming, or talks about it, or resolves to come at some future time. But to "him that cometh" is the promise given, that he will not be cast out. Your social, pecuniary, or literary standing is not at all to be taken into account. God is no respecter of persons. He looks at the heart; and if He finds true penitence and faith there, you are accepted.

The very heavens will fall before His word fails. He says, "I will in no wise cast out." He anticipates your doubts, and therefore uses such strong language. Oh, how it ought to put to flight all your fears! Surely you may venture in all confidence on such a glorious promise. It is broad enough for all the world, and is for all the world; therefore it is for you. Oh yes, come now.

"Just as thou art, without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner come, oh! come."

—*Harvester Tract.*

NO TIME.

"I have no time to devote to my children," says the business man with a sigh; for he really feels the privation of their society keenly. But the excuse is an insufficient one; he should make time—let other duties go, for no duty is more important than that he owes his offspring. Parents should never fail to give the child such sympathy in its little matters of life as will produce in its confiding mind that trust and faith which is a necessary element in paternal influence. Filial affection is a great safeguard against evil influences, as well as a great civilizer to its possessor. Do not forget, too, that the childish mind in process of development absolutely needs the cheerful and happy influences which are produced by amusement, as sure as the plant needs sun and light for its proper growth.

And who can be better persons to afford recreation than both parents? Too frequently does the stately father, filled with the cares and responsibilities of life, forget that his little one is yearning for that familiar love which induces a game or a romp between them. The father's entrance after a day's labor should be a cause for rejoicing, and the signal for a merry game which would benefit him as much as the little ones.—*N. Y. Witness.*

TWO WORDS.

"Nobody ever felt more forlorn than did Joe Stimson. He sat down on a curbstone, rested his discouraged head, with its mat of snarly hair, on his long bony hand, and could have cried, if he had not felt a hundred years too old for such childish folly. He had been hunting all morning for something to do. It was the first time in his life that he had really tried to find work, which was in part the trouble; for the few people who knew him knew that he was in the habit of getting his living by begging, and didn't believe he meant it. Joe almost made up his mind he didn't. He had been trying ever since the long morning that seemed six months away to be good, and he never had had such hard work in his life. 'I won't try, I believe, never no more!' he said aloud and sullenly.

"A light step sounded behind him, somebody touched his shoulder with a parasol, and a soft, low voice said, 'My friend.' She said more than that, the pleasant-faced lady toward whom Joe suddenly turned—kind, helpful, hearty words. He heard them, and heeded them; and yet, after all, the words that years afterward he seemed to feel throbbing around him were those two, 'My friend.' He did not realize it at the time; but he knew afterward that it was then and there that he made up his mind to grow into such a man that a lady with as sweet a face and as kind a voice could truly call him her friend. That was years ago; and Joe Stimson is a man now, and owns a store that says 'J. Stimson' on the sign; and he says those two words have helped him all his life."

HOW A CHURCH WAS FILLED SUNDAY EVENING.

The evening service on Sunday in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

The council talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly from the evening service, and that they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert or party at night, it could not do them any harm to be at church after sunset. They decided that they would all go regularly, and take each a young woman with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers seeing the direction of the crowd, followed. It became the most popular church in the city.

UNCLE JOHN'S SOLILOQUY.

"Why didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad Bro. Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year—to 'set apart a certain portion of our income for the Lord's work.' I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm clear of all expenses, $1,200. Three dollars is one four hundredth part of $1,200.

"The more I thought, the wider I opened my eyes. Said I: 'I am not quite ready for the one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope, and put it down in the corner of my trunk, and as soon as I could put the $60 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done, how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to $75; and if it don't I will make it up from something else."

UNTIL THE DAY BREAK.

BY MARGARET J. PRESTON.

I often wondered, when at night
The curtaining lids had shut from sight
Those eyes so overbrimmed with light,

How I could sleep the long hours through,
As even the watchful-hearted do,
Nor have their violet once in view.

Sometimes, as love late vigil kept,
Hearing him stir, I've closer stepped,
Half-minded, if he lightly slept,

To test him with a whispered wile,
(Meant my own reason to beguile),
To see if he would turn and smile.

Then I would hush my heart and make
Myself ashamed, that I should break
Such sleep, for love's own selfish sake.

"Wait till the morning," I would say;
"Wait till the slumber drifts away:
Then, where are eyes so bright as they?"

—I wonder now, as, with my head
Bowed on my hands, uncomforted,
My heart keeps watch above my dead,

How I can live and meet the sum
Of years that stretch, a martyrdom
Of yearning, till the dawn shall come!

Yet in this vigil of my woe
Starts forth the thought that shamed me so
Beside his cradle long ago.

"Oh! aching, anguished soul!" I say,
"'Until the day break,' watching stay,
'Until the shadows flee away,'

"And thou shalt find that God has kept
The eyes whose closing thou hast wept,
All Heaven the happier that they slept!"

THE SHEPHERD'S CROOK.

In the recently published "Life of Dr. Duff," the famous missionary, is the following incident:

In 1849, Dr. Duff was traveling near Simla, under the shadow of the great Himalaya Mountains. One day his way led to a narrow bridle-path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on his flock, the shepherd going first, and the flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping up too far on one hand, or going too near the edge of the precipice on the other, he would at once turn back and go to it, gently pulling it back. He had a long rod, as tall as himself, around the lower half of which was twisted a band of iron. There was a crook at the end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep to pull it back. The thick band of iron at one other end of the rod was really a staff, and was ready for use whenever he saw a hyena, or wolf, or some other troublesome animal, come near the sheep; for especially at night these creatures prowled about the flock. With the iron part of the rod he could give a good blow when any attempt was threatened.

In Psalm xxiii. 4, we have mention made of "thy rod and thy staff." There is meaning in both, and distinct meaning. God's rod draws us back kindly and lovingly if we go aside from His path; God's staff protects us against the onset, open or secret, whether it be men or devils, that are the enemies watching an opportunity for attack. In this we find unspeakable comfort. The young, inexperienced believer may reckon on having the crook of that blessed rod put forth to draw him back from danger and wandering; and also may expect that the staff of it shall not fail to come down upon those that "seek his soul to destroy it."

ROWLAND HILL'S POLITENESS.

Rowland Hill was always annoyed when there happened to be any noise in the chapel, or when anything occurred to divert the attention of his hearers from what he was saying. On one occasion, a few days before his death, he was preaching to one of the most crowded congregations that ever assembled to hear him. In the middle of his discourse he observed a commotion in the gallery. For some time he took no notice of it, but finding it increasing he paused in his sermon, and, looking in the direction in which the confusion prevailed, he exclaimed: "What is the matter there? The devil seems to have got among you." A plain, country-looking man immediately started to his feet, and, addressing Mr. Hill in reply, said: "No, sir, it ar'n't the devil as is doing it; it's a fat lady wot's fainted; and she's a werry fat 'un, sir, as don't seem likely to come to again in a hurry." "Oh, that's it, is it?" observed Mr. Hill, drawing his hand across his chin; "then I beg the lady's pardon—and the devil's too."

Useful Hints and Recipes.

How Mold can be Prevented on Pickles.—Cut horse-radish roots in thin slices, lengthwise, and lay half a dozen or so of these pieces on the top of each crock of pickles, allowing them to remain until all the pickles are used up. Grated horse-radish will not do, as it soon loses its strength and then ferments.

Pretty Work Baskets.—The little boxes of thin wood, which are used to carry butter or lard in, when covered with cambric or silk, make pretty work-boxes. Small peach-baskets, painted and lined with a bright color, are ornamental and convenient, besides affording the satisfaction which comes from making something of nothing.

Apple Fritters.—Cut the apples into rounds as thin as possible, cut out the cores, pare away the skins, put them in a dish, pour over them a wine-glassful of brandy, and sprinkle sugar and grated lemon rind over them; let them lie in this for an hour; half fill a good-sized saucepan with clarified dripping; make it quite hot, and when it is still and a blue smoke rises from it, dip each slice separately into the batter, take it out in a tablespoon, and dip it with the batter that is in the spoon with it into the boiling fat; turn it over lightly with a fork, and when the fritter is crisp and lightly brown it is done enough. Put on paper to free it from grease; sift white sugar on, and serve.

Preparing a Short-cake.—The following direction for preparing a short-cake for baking will be found of great value: When the dough is ready to be rolled, cut it in two parts, roll one-half of it to the proper size, put it in the tin and spread butter over the top, then roll out the other half and lay on. When the cake is baked, the top layer can be easily lifted off, and there is no danger of its falling, as sometimes happens when a cold knife is used to cut it. Delicious short-cakes may be made with blackberries, peaches, oranges and pineapples, chopped fine, as well as with the time-honored strawberry.

To Make Cod Liver Oil Tasteless.—Dr. Peuteves, in la France Medicale, recommends, in order to render cod-liver oil tasteless, to mix a tablespoonful of it intimately with the yolk of an egg, add a few drops of essence of peppermint and half a tumbler of sugared water, so as to obtain a lait du poule. By this means the taste and characteristic odor of the oil is entirely covered, and the patients take it without the slightest repugnance. Besides, the oil being thus rendered miscible as the water in all its proportions, is in as complete state of emulsion as the fats at the moment they penetrate the chyle vessels, consequently absorption is better assured.

Miscellaneous.

THE LEGEND OF THE MAPLE.

BY E. L. OGDEN.

When, on the world's first harvest day,
The forest trees before the Lord
Laid down their autumn offerings
Of fruit, in golden sunshine stored,

The Maple only, of them all,
Before the world's great harvest King
With empty hands, and silent, stood.
She had no offering to bring.

(For in the early summer time,
While other trees laid by their hoard,
The Maple winged her fruit with love
And sent it daily to the Lord.)

There ran through all the leafy wood
A murmur and a scornful smile.
But silent still the Maple stood
And looked, unmoved, to God the while.

And then, while fell on earth a hush
So great it seemed like death to be,
From His white throne the mighty Lord
Stooped down and kissed the Maple tree.

At that swift kiss there sudden thrilled
In every nerve, through every vein,
An ecstacy of joy so great
It seemed almost akin to pain.

And there before the forest trees,
Blushing and pale by turns, she stood;
In every leaf, now red and gold,
Transfigured by the kiss of God.

And still when comes the autumn time,
And on the hills the harvest lies,
Blushing, the Maple tree recalls
Her life's one, beautiful surprise.

—*Christian Union.*

CARRIER PIGEONS.

It is not uncommon, in this country, to see doves or pigeons flying about a farmer's barn. In some cases they are raised for sale in the market; and a very delicate dish for the sick is a young pigeon, whether tame or wild. In the vicinity of New York several parties breed carrier pigeons, more especially for trials of speed than practical use. During the past season several races have been made with these wonderful birds. Last week the final one occurred, the pigeons being taken to Newport, Pa., and there let loose. The distance is about one hundred and sixty miles, and the average speed of the winning bird was a mile and a half per minute. The longest flight of New York carrier pigeons was in September, when four, marked "Hancock," "English," "Garfield," and "Arthur," were liberated at Indianapolis, Ind., for a trip to this city, a distance of 635 miles. The "Garfield" arrived twenty-two days after, on Sept. 27th. If the wind had been favorable, and the birds of proper quality, they should have reached their destination within twenty-four hours. Quicker time than that is on record. A first-class carrier pigeon will fly at the rate of a mile a minute, but of course the longer the distance the slower will be their rate as they approach their destination. Besides, atmospheric changes will considerably retard or facilitate their flight. A strong head wind will impede the rapidity of their progress, and a favorable breeze will lend them additional swiftness.

The training of carrier pigeons commences when they are about three months old. The initiatory step consists in taking them about a mile from the parents' coop and letting them loose. The distance is doubled the next time, and so on progressively. The carrier is larger than the common pigeon, and measures about fifteen inches in length, and weighs from one and a fourth to one and a half pounds. The neck is long, and the pectoral muscles are large. An appendage of naked skin hangs across the bill, and continues down either side of the lower mandible. Those pigeons are considered the best that have the appendage rising high on the head, and of considerable width across the bill, and that are also distinguished by a wide naked circlet around the eyes. In England it is usual to keep the birds in a darkened cellar, where they are sparingly fed, for six hours previous to their flight. The message is usually fastened round the upper part of the bird's leg, but care must be taken that it is not tied so as to impede the bird's flight.

For centuries the carrier pigeon served a purpose which is now served by the electric telegraph, and their usefulness has not yet entirely departed. It is known that these birds were utilized to carry messages by the Asiatics and Romans, and during the crusade of St. Louis they were so employed. According to Tasso, carrier pigeons were used in the siege of Jerusalem; and Ariosto makes the Castellan di Damiata spread the news of Orrilo's death by a messenger dove. It is well known that during the last siege of Paris these birds were employed to carry messages beyond the German lines. Long documents printed by microphotography on films indestructible by water, and weighing only a few grains, were thus transmitted with great success. Their conspicuous utility during this memorable siege has not been lost sight of by the French Government and other European powers. In the Jardin d'Acclimatation, Paris, there are kept some five thousand carrier pigeons, which are trained to penetrate into the furthest recesses of the republic. The different forts and cities are also stocked with these birds. Prussia also, and other Continental powers, cultivate these aerial messengers, that they may be utilized in case of war, when telegraphic and other modes of communication are destroyed. It is said that the founder of the great banking-house of the Rothschilds made the bulk of his colossal fortune through the instrumentality of these fleet-winged messengers. To him carrier pigeons brought the result of the struggle between the contending hosts on the plain of Waterloo. Thus he received the earliest information of the Anglo-Prussian victory, and was thereby enabled to take advantage of the coming change in the money market.

These aerial couriers are brought to the greatest perfection in Europe. In 1878 a sort of international carrier contest took place in Belgium. A flock of pigeons were let loose in Rome, and the distance thence to Brussels (725 miles) direct was made in a little less than seven days. In 1879 birds were let loose from Madrid, and they traversed the intervening space to their respective coops in various towns in Belgium (computed at about 750 miles) in one week. During the present year other carriers flew from San Sebastian to Belgian towns and cities (640 miles) in a day and a half. This is considered the swiftest time, for that number of miles, on record. From Lamothe (France) pigeons made their way to Antwerp in twelve hours. Carrier pigeons that are remarkable for their speed and endurance, command as high a price as $200.

Selections.

The great man is he who does not lose his child-heart.—*Mencius.*

It is a joy
To think the best we can of human kind.
—*Wordsworth.*

Strive to impress on your children that the only disgrace attaching to honest work is the disgrace of doing it badly.

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

The fallacy that it is allowable to maintain one standard of honor for private life, and another for public affairs, will, if acted upon, bring any people to grief and shame.—*Christian Advocate.*

I sleep most sweetly when I have traveled in the cold; frost and snow are friends to the seed, though they are enemies to the flower. Adversity is indeed contrary to glory, but it befriendeth grace.—*Richard Baxter.*

God walks with the simple; He reveals Himself to the lowly; He gives understanding to little ones; He discloses His meaning to pure minds, and hides His grace from the curious and proud.—*Thomas a Kempis.*

A wanderer, indeed, and a transient guest on earth; but what of that, if a man is God's guest? All that is sorrowful is drawn off when we realize our connection with God. We are in God's house; the host, not the guest, is responsible for the housekeeping.—*A. MacLaren.*

Science and Art.

PNEUMATIC TELEGRAMS.—The pneumatic tube system of letter telegrams in Paris now operates fifty miles of piping, from six central stations, where motive power is supplied by steam-engines of 153 horse power. About 400,000 despatches are sent per month, the average charge being less than ten cents.

CASTING AN IMMENSE ANVIL.—The largest casting ever made in this country was turned out, a few days since, at the Black Diamond Steel Works at Pittsburg, Pa. The casting was an anvil-block for a seventeen-ton steam hammer, and its weight was one hundred and sixty tons. Five furnaces were built expressly for melting the iron, and seven hours were occupied in running the metal. The hammer will be the largest in the country, the next largest of ten tons, being at Nashua, N. H. Four months will elapse before the block will be cool enough to handle.

The Egyptian obelisk, which is being placed in Central Park, was erected in front of the Temple of the Sun at Heliopolis (near Cairo), 3,600 years ago, and was removed to its recent site in front of the Cæsareum, or Temple of Cæsar, at Alexandria, according to an inscription on its base, in the eighth year of Augustus Cæsar, or 22 years before Christ. The Cleopatra whose name has been associated with the obelisk, is the heroine of Egypt, of Antony, and of the Asp, but exactly why it took the name of Cleopatra's Needle is not known. Sandys, who visited Egypt in 1610, and gave a vivid description of the two obelisks, one of which has gone to England and the other been brought to this country, made no mention of Cleopatra in connection with them. The earliest record we have of such association is about 1790, and seems to have grown out of an idea that the Great Queen had something to do with their erection, if not with their transfer from the site where they originally stood. This idea is now exploded, and one may call the "needle" after any Cleopatra whom he fancies most.

PLATE GLASS WORKERS.—The Exposition now under way in Brussels has drawn together some very remarkable specimens of the handiwork. In no branch of manufacture, however, are they so advanced as in that of window and plate glass. The number of hands employed in the manufacture in the different countries is estimated as follows: France, 26,000; Austria, 60,000; Belgium, 12,000; and the United States about 12,000. Neither France nor Germany can compete with the Belgians in the production of window glass. Belgian workmen are accustomed to glass-making from childhood; and as dexterity is the essential point, this is one great reason of the superiority of their product. In the province of Hainault glass-making is hereditary, and the secrets of the Venetian workmen have come down directly to the present generation. Belgium now makes annually from fifteen to sixteen millions of square metres, nine-tenths of which is exported. Yet, strange to say, the manufacturing process remains about the same as two hundred years ago, although the introduction of improved apparatus has, of course, facilitated it. Specimens of plates, 4 metres, 12 centimetres by 4 metres, 56 centimetres, are exhibited at the Exposition. France can only turn out small pieces, and England, we are informed, has not the sand to enable its manufacturers to compete with the Belgians.

Personal.

Rev. Dr. J. T. Duryea, of Boston, has been elected president of Williams' College.

The Rev. Stephen H. Tyng, Sr., of New York, now in his eighty-first year, enjoys a pension of $5,000 a year from St. George's Protestant Episcopal Church, over which he was thirty-five years the pastor.

Lucretia Mott, the Quaker preacher, well known for the part she took in the Abolition and other political movements in this country, died near this city on the 11th inst., in the eighty-eighth year of her age.

The Czar of Russia, like many of his subjects, has suffered greatly from a nervous affection of the eye, which threatens to become very serious. By the use of a simple remedy prescribed by his oculist, some relief has been obtained. This remedy consists in throwing into the eye or upon the lids a tiny jet of water by means of the eye-fountain or douche. The delicate spray is both restful and invigorating to weak or weary eyes.

All temperance societies, as far as heard from, have taken prompt action in response to the invitation of the commission on a testimonial to Mrs. President Hayes, to take the form of a life-size painting. Many methods are adopted, such as an assessment on each local Union, collections in schools, subscriptions in Bible classes, social literary clubs, "C. L. S. C.'s," etc. The five-dollar engraving of Mrs. Hayes is thus being secured for reading-rooms, church parlors, temperance headquarters and homes. "Lucy Hayes Tea-Parties" will be in vogue this winter, after the style of the "Martha Washington Tea-Parties" of an earlier date, the former involving entertainment such as Mrs. Hayes's example is rendering fashionable.

Items of Interest.

During the past year over 1600 sick persons, received without regard to race or color, have been treated in the Mount Sinai Hospital.

Michigan has 342,138 scholars, with 13,616 teachers. The average wages of the men per month are $29.93; of the women, $16.21.

There are in the United States 358 colleges. Of these 14 were established prior to 1870; 13 between 1820 and 1850; and 251 during the last thirty years.

It is thought the patronage of the New York elevated roads will fall off decidedly on foggy days if the experiment of having three collisions in one morning is repeated very often.

According to late reports from Ireland, the potato crop in that country is larger and better than has been known for a score of years. Although as yet the general crop has not been dug, potatoes are abundant and cheap.

A Temperance Congress, under the auspices of the New York State Temperance Society, is to be held in this city December 5th to 12th. Mass meetings are announced and ministers are requested to preach temperance sermons Sunday, Dec. 5th.

The recent earthquake at Lisbon, Portugal, seems to have caused little damage; but it recalls the disastrous one of 1785, by which that city and about 60,000 people were destroyed. Several shocks have also been experienced lately in other Spanish towns and in sections of France.

Next May a "model school" for young scholars will be opened at Khartoum by order of the Egyptian Khedive. This school—the expenses of which are all defrayed by the Khedive—will be adapted for 150 pupils, who, after five years' study, will be fitted to enter into the superior schools of Egypt.

The U. S. Consul at Lyons reports that the grain crop of France this year will be up to the average yield, and of exceptionally good quality. Nevertheless there will be a large demand for American wheat. In Germany the cereal crop is "mediocre," and in Russia "somewhat of a failure."

The forty performances of the Oberammergau *Passion Play* brought the net receipts up to the sum of $520,000. This amount has been divided into four parts, one-quarter being devoted to the construction of the theatre, a second to householders in the village, a third to the public schools, and the fourth to the actors.

Curious notions have the authorities of the little Saxon city of Weimar. A law has just been enacted that nobody in Weimar shall play on the piano with the windows of the house in which the performer is open, under penalty of a fine. Weimar is one of the quietest towns in the world, and some piano-players would make noise enough to distract half the inhabitants.

Farm and Garden.

STORING GRAPES.—Large flat boxes six inches in depth are best. After the grapes are gathered and those of which the skin is broken are picked out, put a newspaper in the box, then a layer of grapes, then one of newspaper until there are three or four layers, but no more. Keep them where it is warm and dry; that is, where it is not cold enough to freeze. They have frequently been kept till March in that way.

KEEPING SWEET POTATOES.—My plan is to chop off the vines as soon as a frost appears; dig and let them dry, and select those that are neither cut nor bruised and place them carefully in the small half-bushel boxes where they are to remain. I first put a newspaper in the bottom of the box, and then put one between each layer of potatoes, and keep them where it is warm and dry.

KEEPING WINTER PEARS.—Some do not care for them as they do not know how to ripen them. First, carefully gather and put them in small piles on the grass in a shady place, or better, perhaps, beneath an evergreen tree, and cover them first with a newspaper and over this put coffee sacks or pieces of carpeting. Let the pears remain undisturbed until after freezing weather sets in, and when the fruit is wanted for use, bring it into the house, and if frozen keep it closely covered up and in the cellar until it is thawed out. Afterwards place the fruit in a warm room so that it will ripen and become mellow.

HOW TO WATER HORSES.—In cold weather give one pailful at a time three times a day. This is enough unless you are working them regularly; then give a little more, but not to exceed four pailfuls a day. In warm weather, when they are first brought in, first sponge out the mouth and nostrils well with cold water. After a few spongings they will wait for it to be done. Then give them not to exceed a pailful apiece, and after feeding give one more pailful before you commence work. Don't let them go without long enough to make them want more than this. If allowed, a thirsty horse, when warm, will drink too much. A common twelve-quart pail is the size referred to above.—*N. Y. Herald.*

GRAPE VINES.—Among the experiments with the grape vine at Amherst Agricultural College, girdling has produced some remarkable results, both in the quantity of the fruit and the period of development. The vines were girdled about the first week in August, when the free acid of the Concord grapes has reached the highest state, and the grape-sugar has begun to increase. Experiments were made with whole vines and with branches. Two incisions were made through the bark and cambium layers from one quarter to one-eighth of an inch in width and the substance between removed. The fruit on the girdled vines matured fully two weeks in advance of the ungirdled vines. Professor Goessman picked fully-matured fruit from a girdled vine at his residence fully three weeks in advance of fruit on ungirdled branches of the same vine. The vines that were girdled a year ago were in fine condition this season, and although in most instances fully healed over, the girdlings seemed to produce the same effect on the fruit as the first year.—*Amherst (Mass) Transcript.*

Stephen Ellis, considered the best authority on such matters, says that the late salmon season on the Columbia was a most disastrous one to all interested in it. The run of fish commenced several weeks later than usual, and, in consequence, the canneries discharged the majority of their hands. Late in July the fish came up from the sea in such numbers that in the hyperbole of Ellis "*you could* walk across the river on 'em; the wather was shtiff wid 'em." A strike of the fishermen had seriously complicated matters, so that the canneries were totally unprepared to dispose of the great quantities of salmon taken. There were only a few weeks of the season left, and the hands could not be collected in time. The result was that thousands of fish were left to rot on the wharves until the over-worked cannery men found time to throw them back into the stream. The fishermen could only dispose of a limited supply, so that in the height of the season, which they had hoped to prove a harvest, they were forced to remain idle. An hour's work sometimes fifteen minutes, supplied them with all the fish they could sell.—*San Francisco Chronicle.*

Books and Periodicals.

☞ A copy of any one of the books noticed in this column will be forwarded to any address by the Reformed Church Publication Board, on the receipt of the price named in the notice.

MY SCHOOLFELLOW, VAL BROWNSER; OR SUNSHINE AFTER STORM. By the author of "Tales of Heroes and Great Men of Old;" "Which Wins the Prize," etc. Boston: Published by Ira Bradley & Co., 162 Washington Street. Pp. 213. Price, $1.25.

The story embodied in the volume, the title of which is given above, details many incidents belonging to school-life, as connected with the experience of its hero. He was self-willed and full of conceit, which trait of character involved him in all kinds of difficulties, whilst at school, and made him somewhat notorious among his teachers and fellow students. Not long after leaving school, he was led into serious wrong-doing, through the influence of a bad companion. To escape the punishment and disgrace of his crime, he fled from his country and home. Many were the trials and often sad the experiences through which he passed. Eventually he was led to repentance and became a new man. He then returned to his country and home, having previously made amends for his wrong doing, and entered upon a happy and useful career.

The story is full of interest. It is well told, and is strictly moral and religious in its tendency. F.

OUT OF THE MOUTH OF THE LION; OR THE CHURCH IN THE CATACOMBS. By the author of "Glaucia the Greek Slave;" "Faithful but Not Famous," etc. Boston: Published by Ira Bradley & Co., 162 Washington St. Pp. 244. Price, $1.25.

As the title of this book indicates, the material for it is gathered from the early ages of Christianity. It presents in a most graphic manner, the horrible persecutions to which those, who then professed the religion of Christand unswervingly adhered to their profession, were subjected. The exclusive claims of Christianity made it highly obnoxious not only to the Jews, but especially to the adherents of the various religious systems amongst the heathen. Everything, therefore, the ingenuity of wicked men could invent was employed for the purpose of extirpating it from the world. The more, however, the Christians were persecuted, the greater did their numbers become. The remarkable examples of courage and unswerving fidelity to their religious profession exhibited by them, deeply impressed the beholders, and paved the way for an examination into the nature and claims of Christianity, which, in many cases, led to a hearty embrace of it, so that it could be properly said: "The blood of the martyrs is the seed of the Church."

Works of this nature are not only full of thrilling interest, but also do much towards inculcating correct religious principles and promoting the interests of Christianity. They cannot be too greatly multiplied or extensively circulated. F.

LITTELL'S LIVING AGE. No. 1900, November 13th, 1880. Contents: England's Opium Dealings, *Modern Review;* Lois: A Sketch, conclusion, *Blackwood's Magazine;* Through Siberia, By Way of the Amur and Usuri, *Contemporary Review;* A Little Bohemian, by the author of "My Queen," "Auld Robin Gray," etc., part II., *Temple Bar;* Country Parsons, *Cornhill Magazine;* Thomas Carlyle, *Chambers' Journal;* Diary of an English Lady One Hundred Years Ago, *St. James's Magazine;* Swallowed by the Sea, *All the Year Round;* Among the Sandhills, *Pall Mall Gazette;* Poetry; Miscellany. Published every Saturday by Littell & Co., Boston.

THE PENN MONTHLY. Devoted to Literature, Science, Art, and Politics. November, 1880. Contents THE MONTH.—The European Concert—The Turkish View of the Situation—The Irish Land League—Mr. Tuke on the Condition of the Irish Peasantry—The October Elections—The Management of the Presidential Campaign—Democratic Charges of Corruption in Indiana—The Morey Letter—Mr. Evarts's Speeches—The Sherman-Hampton Correspondence—The Ship-Owners' Convention—The New Departure in Methods of Medical Instruction. Timour the Tatar, J. N. Porter; Decorative and Industrial Art in Public Schools, Charles G. Leland; English Grammar and Composition, Prof. J. G. R. McElroy; Miss Martineau, F. T. W.; Prof. Abbott on The Fourth Gospel; New Books, Books Received. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia. Terms, $3 per annum; single numbers, 30c.

Married.

On the 4th inst., by Rev. A. C. Whitmer, Mr. William J. Shuck of Lewisburg, Pa., to Miss Mary Catharine Hoy of Mifflinburg, Pa.

At the residence of Wm. S. Enyeart, Esq., near Saxton, Pa., on Nov. 4th, 1880, by Rev. J. David Miller, Mr. Jacob C. Stoler to Miss Maggie N. Reed, both of Saxton, Bedford Co., Pa.

On the 20th of Oct., 1880, at the residence of the bride's father, by Rev. B. B. Ferer, John J. Lohr to Sarah E., daughter of Geo. Fritz, all of Youngstown, Pa.

At Hagerstown, Md., on the 10th inst., by Rev. J. Spangler Kieffer, Mr. Daniel Stewart of Smithsburg, Md., to Miss Ann Elizabeth, only daughter of Mr. William S. Williamson of Hagerstown.

Obituaries.

DIED.—At Scottdale, of diphtheria, Oct. 7th, Logan E., son of Z. and Mary Brinker, aged 12 years, 1 mo., 12 days.

Also, at the same place, of the same disease, Oct. 12th, Carlton Sherwood, son of Z. and Mary Brinker, aged 3 years, 2 mos.

The first of these was a bright, pleasant, active boy, but unusually quiet and modest in demeanor. He was always at his place in the Sunday School, and showed proper respect and reverence for the sanctuary. On the Saturday previous to his death, he swept the church and rang the bell for preparatory services. This may seem a small matter to the reader, but it has left a pleasant impression upon the mind of his pastor, which will endear his memory to him while he lives.

Little Carl. was too young to have formed a character, but was, of course, the idol of fond parents. Now both have been transplanted from the Church on earth to the Church in heaven.

It was a terrible bereavement to lose them both in so short a time, but the parents have had the grace to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." They have one child left. S. Z. B.

DIED.—Oct. 27th, 1880, John Calvin Hitchman, in his 27th year.

He was baptized a few days before his death and expressed a hope in Christ, which we fondly trust, was well founded. S. Z. B.

DIED.—In East End, Pittsburgh, Pa. Oct. 8th, 1880, of scarlet fever, Mrs. Jennie Fisher, wife of Mr. John C. Fisher, aged 19 years, 3 months and 23 days.

The name of Jennie Fisher *will not soon be forgotten* in this community. Quiet, modest, and unassuming, kind and agreeable to all, she has left an impression for good, which will always be green in the memory of those who knew her best.

She was dedicated to the Lord in her infancy in the sacrament of holy baptism, and we are all glad that we are able truthfully to say, that she never dishonored the vows and obligations which were then made in her behalf. In her later years she assisted in the service of God in the church at Williamsburgh. Her musical voice will be remembered as aiding very much towards the worship of God. We remember distinctly that she was hardly ever absent from the house of God on the Sabbath day, and when her place in the choir was vacant, we always felt assured that she had a very good reason for remaining away. On the Tuesday evening preceding last Christmas, she was married to Mr. John Fisher, and from that time till her death, she and her husband—each happy in the other, were living together in East End. They began their married life by giving themselves to the service of Christ. They were a happy couple, because they took God into their home. We shall never forget the third Sunday morning in July, when we received them by the solemn rite of confirmation into the church. We always felt a deep interest in their spiritual welfare and prosperity, and we prayed many a time for their conversion. There is nothing which gives us so much pleasure and satisfaction as to think of all this now.

Having been deprived of a kind, loving mother a little over six years ago, she had no mother to advise and direct her in her family affairs, or watch over her and soothe her in her last illness. A kind sister and a devoted husband took a mother's place, and everything that could be done to alleviate her sufferings was done, but she is gone! She is at rest. She is with her sainted mother in heaven. "Precious in the sight of the Lord is the death of His saints."

Her funeral was largely attended. Her remains were buried in Homewood Cemetery Sunday morning, October the 10th, and the funeral discourse was preached in the afternoon of the same day in the Reformed church in Wilkinsburgh. The text was the 15th verse of the 116th Psalm. J. W. K.

Departed this life October 14th, 1880, at 10 o'clock, A. M., Sarah Elizabeth, and at 12 o'clock, M. Jacob F. S., the former aged 10 years, 8 months and 1 day; the latter aged 7 years and 8 days—children of Jeremiah and Margaret J. Cline.

Thus in one day and within a few hours of each other, these children were taken away from earth. Stricken down with malignant diphtheria, the conflict was short and decisive. It was indeed a sore trial through which this household and family were called to pass—especially as three other children were also prostrated with the same disease. It is a blessed and heavenly comfort, however, a comfort that outweighs all the troubles and sorrows of earth—to know that our loved ones are in the tender care of the great Shepherd, Jesus Christ. Whether sick or well, whether present or absent, whether living or dead; therefore they are His, and it is well with them. These little loved ones were in infancy incorporated by holy baptism into the covenant and kingdom of God upon earth and thus made to have part in its privileges and hopes. Having now departed, we mourn for them not as if in doubt, not as lost, not as those who have no hope, but as those whose griefs Jesus has borne, and whose sorrows He has carried. God is the shield and the exceeding great reward of His people. O that all would put their trust under the shadow of His wings.

DIED.—Near South Bend, Armstrong county, Pa., Oct. 11th, 1880, Frank Marlin, son of Joseph and Martha A. Allshouse, aged nine months and seven days.

Frank was a lovely and promising child, beautiful even in the arms of death. But how precious the thought that this flowret of hope has been transplanted to a heavenly garden, there to flourish in brighter bloom, and to exhale a richer fragrance. He has obtained rest without weariness—he has been victorious without a conflict.

"When the archangel's trump shall blow,
And souls to bodies join:
Millions shall wish their lives below
Had been as short as thine."

K.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 17, 1880.

THE BEAUTIFUL IN WORSHIP.

One of the best written and best delivered essays at the Alliance in Philadelphia, and yet one of the weakest in its subject matter, was that of Dr. De Witt, on "Worship in the Reformed Churches." The whole gist of the paper was, that the æsthetic or artistic is inimical to true spirituality in worship. The premises with which he started out were somewhat curious. Beauty, he said, had to do with the natural and visible, while worship relates to the invisible and spiritual, hence the one cannot be friendly to the other. Beauty is something sensuous (the writer used the word sensual by mistake for this), while worship rises above the sensuous into the sphere of the spiritual. This sounds well, and to the unthinking it might carry conviction. Then the writer could refer to the use of art that was made during the Middle Ages in worship, and was not that the period of the greatest corruptions in the Church?

It is not difficult to point out the fallacy in these positions. It is true that the beautiful is connected with the outward and visible. It differs from truth for intellectual apprehension, just in this that it always reveals itself in some particular form for the phantasy, while truth is something general and abstract. But the beautiful is no less spiritual than truth, though it comes to revelation in a different way. The idea of beauty is supersensible; it stands in the order of spiritual realities no less than the idea of the true or the good. That it must reveal itself in a particular form is owing to the fact that only in that way it can be apprehended by the phantasy. But through the form there is a real communication with the spirit. The merest tyro in the study of art ought to know that much on this subject. Because the grand forms of art in architecture, sculpture, painting, music, and poetry, are apprehended by the phantasy through the æsthetic senses, the eye and the ear, it by no means follows that there is no spiritual apprehension involved. To say that beauty is purely sensuous would be to exclude it from the realm of the spiritual. God is a spirit, yet who would for a moment exclude infinite beauty from His being? Heaven is a spiritual realm as compared with earth, yet who would therefore exclude beauty from that realm? Worship itself is and must be partly sensuous, it must have outward form, yet who would imagine that for this reason it cannot be spiritual? The error of the essayist here consisted in limiting the beautiful to the form merely, forgetting that it also has a soul.

So also the fallacy is evident, that because there was much corruption in the Church when the highest forms of art were used in its worship, therefore the one was the cause of the other. The idea that the grand cathedrals of the Middle Ages brought in the corruptions of Romanism was so absurd, that Principal Grant said it was an argument he was not competent to answer, he gave it up!

But how is it that an intelligent man like Dr. De Witt could fall into such absurdities? Surely there must have been something more and better in the brilliant essay he delivered; for he spoke it eloquently, and received much applause. In the first place, we think he went wrong because he had a wrong conception of beauty to start with. It appeared to him like a good premise upon which he could build what sounded like a philosophical argument against liturgical worship. Then, in the next place, there is some truth in the statement that art may easily be perverted to wrong purposes. The early Church set itself against all art, because in that age it was in the hands of heathenism, and was perverted to wrong ends. This would give some plausibility to the argument. Then, it is also true that the æsthetic is not the religious, the idea of beauty is not to be identified with the idea of religion, and further there may be those who do not sufficiently distinguish them. It is possible that a person may mistake the one for the other. A person may find a certain kind of pleasure in grand architecture, in fine music, and he may regard this as the spirit of devotion, of worship; but surely this is no argument against the right use of art in worship. So pleasure in mere natural truth, the enjoyment of the intellectual qualities of a sermon, may be mistaken for interest in supernatural truth; but no one for this reason would argue against the use of science and philosophy in the service of religion.

Art, like science, or even morality, must be taken up in religion and sanctified. Then only does it reach its highest purpose and end, just as the natural universally must reach its completion in the order of the supernatural. There may be danger that the natural will gain too much attention for its own sake, for instance, mere eloquence may be taken as the power of the Spirit, but this is just as true in reference to other things as of art.

The argument of Dr. De Witt proved too much, and so proved nothing at all. Elder Day, of New York, though he did not perhaps see the fallacy in the reasoning, yet felt the absurdity of the conclusion. He protested against its being given out, that the Presbyterian Church opposed the beautiful in worship. The aim of the essay was to oppose all forms of worship. That fact, more than the particular argument, pleased some people. The deeper under-current of thought leaned the other way, as represented by such men as Dr. Hitchcock and some of the Scotch divines. The general conclusion reached by the discussion was that it was not a feature of Presbyterianism to condemn the use of a liturgy in Church worship.

TAKING IT BACK.

Last week Gov. Hoyt issued a proclamation appointing Thursday, the 25th inst., the same day appointed by the President of the United States, as the day for Thanksgiving. A despatch from Harrisburg, however, under date of Nov. 10th, announces, that an important change has been made in the Governor's proclamation.

"In the last paragraph the words 'Christian Commonwealth' have been altered to read "A Commonwealth of freemen.' This change has been made because of animadversions made by prominent Israelites. Governor Hoyt says, he used the word 'Christian' in the sense of 'civilized,' and not particularly in a religious sense."

That there is a principle involved in this no one will attempt to deny, but that there are difficulties in the way of a practical solution of the question it may give rise to, is equally apparent. If it is assumed that because the genius of our free institutions can impose no beliefs, and must allow every one freedom, there can be no recognition of God at all, any infidel's protest can prevent the religious sense of the nation from expression. The Jew may object to the Christ of the Christian, and the Mahomedan to the Jehovah of the Jew, and so on to the end of the chapter. The difficulty is not easily met, according to our theory of government. This has prevented the recognition of God in the Constitution of the United States, efforts to accomplish which have been complicated by the fact, that some insist that the case calls for the full formula of the Trinity.

Practically, and but for a principle supposed to be involved, this makes but little difference. God is acknowledged by the people; we are a Christian nation, and the morals of the Bible, are the basis of law and justice. A thousand enactments and requirements, which imply belief in the true God, are upon the statute books, and could not be expunged without the risk of turning the State into a pirate's deck. Christianity is the preservative element of the earth, and if the salt were to lose its savor, real estate in the United States would be worth as much as it was in Sodom and Gomorrah.

With all the embarrassments of this question, many who have deplored the non-recognition of Christianity in former proclamations, will regret Gov. Hoyt's correction more than his first mistake. The matter may assume such a shape as to involve a denial of Christ.

READ THIS TWICE.

We call attention again to the circular published by the Treasurer of the Board of Foreign Missions, in regard to the purchase of property in Japan. The plan suggested carries with it an appeal which we hope will be regarded.

Over and over again such appeals have been made, and it has always been admitted, that the funds asked for could be easily raised if care was taken to make even small contributions, general. But somehow or other in our Church the efforts have never been general, and we now ask whether pastors and people will not just in this one case, carry out the suggestion until every congregation and Sunday-school, and family and individual has been reached.

(1.) We ask this because it is a shame to embarrass the Board, when a little activity throughout the Church would so easily relieve the case. (2.) We ask it because failures in such things are demoralizing. They show not only a want of organization, but a want of personal interest in God's work, which augurs little good for us as a Church. Just now every other denomination is laying aside all differences, and focalizing its light and concentrating all its powers on the work of missions; and if we do not go with the current of activity, our little boat may be left high and dry upon the beach, with no hope of a returning tide to lift it off again. We ought, this year, to do the little here asked, in order to give ourselves a start and a footing in our long-neglected work. (3.) We ask it for the sake of our future. We will undertake to say, that those who have already given will be more willing to repeat their offerings than those who have done nothing will be to make their first contributions. So true is it that the grace of giving is increased by its own exercise! And so true is it that any enlargement of missionary work in time to come will be based upon what we do now.

And (4.) We ask it for the sake of our own people themselves. Japan is fast becoming independent of us. Other Christians are sending missionaries to that country and establishing schools there. God can do without us, but what will become of our own souls, if we wrap our talent in a napkin and hide it in the earth?

MORE MODERN PHRASEOLOGY.

A short time ago, we referred to the improper use of the conjunction "and" in the place of the preposition "to," in some of the recent marriage notices as published. We now take occasion to refer to another improper phraseology, used frequently of late, in reference to certain ecclesiastical meetings.

Under the Constitution of the Reformed Church in the United States, each District "Synod, instead of being constituted only of delegates commissioned in the prescribed ratio, may, by a resolution passed at the previous annual meeting, be composed of all the ministers within its bounds and one elder from each pastoral charge." When such general meeting has been authorized, it has become quite common in certain quarters of late years, to speak of the body as "meeting in Convention," not only in the official notice issued for such meeting, but also in the records themselves kept of its proceedings. Yea, quite lately, some one, in reporting the proceedings of such a Synod for the press, speaks of it as having "convened in convention!"

Whenever we meet with such phraseology, we instinctively ask, What does it mean? From the circumstances in which it is used and the connection in which it is found, it is evidently intended to indicate, that the body is one, in which not simply delegates from the Classes, but all the ministers within the bounds of said Synod and a delegated elder from each pastoral charge, are entitled to seats. The phraseology used, however, fails to convey this idea. Every meeting, whether composed simply of delegates or not, is a "convention." The word "convention," when used in such a connection, denotes simply, "a coming together." Accordingly, to speak of "meeting in convention," or "convening in convention," which is worse than the former phraseology, is not only useless tautology, but conveys no definite meaning. If a Synod resolves simply "to meet in convention," we doubt whether the use of such language would not, were a literal construction to be insisted upon, vitiate the call for a meeting any other than the usual one constituted of delegates from the Classes. It is only by liberally construing it to mean what seems to have been the purpose of the Synod, though not definitely expressed, that the legitimacy of such meeting in such circumstances, can be admitted or confirmed. How much more simple and better is it to speak of the Synod simply as "meeting," or "convening," in the one case, and of "meeting in general convention," or "convening in general convention," in the other! A definite idea at least, would then be conveyed in each case. F.

GERMAN SYNOD OF THE NORTHWEST.

This Synod held its annual sessions at Cleveland, Ohio, commencing on the 6th of October. From the brief report of its proceedings, which has been given to the public, we infer, that the meeting was one of much interest. Its missionary operations, as well as its Mission House at Sheboygan, Wis., received usual attention. The charter of the latter is to be so changed, as to give the German Synod of the East a direct interest in the concern. The main subjects of interest, however, which received attention, seem to have been those which related to their Publication House, and to the organization of a new Synod.

The Rev. Dr. Reutenik resigned his position as editor of the "*Kirchenzeitung.*" His labors hereafter, it is presumed, will be confined mainly to the management of the business of the Publication House. Rev. L. Praikschatis, of Terre Haute, Ind., has been chosen to succeed him as editor of the "*Kirchenzeitung.*" He had not signified his acceptance of the appointment when the Synod closed its sessions.

The organization of a new Synod has been authorized, provided the number of Classes required for its organization, will enter into the arrangement. A desire for such organization has been expressed by Erie, Heidelberg and St. John's Classes. The Cincinnati Classis, it is expected, will also enter into the arrangement. In that case the request for a new Synod will go up in due form to the next General Synod, and will doubtless be granted.

The Synod will hold its next annual sessions at Chicago, Ill., and is to be composed of delegates from the Classes. F.

THE AGITATION IN IRELAND.

The state of affairs in Ireland becomes more grave every day, and a conflict between the Land Leaguers and the Government may be looked for at any moment. Rome has made a deliverance on the subject. On the 10th inst., the *Aurora*, the official organ of the Vatican, published an article in which it says:—"In consequence of the insupportable state of the Irish peasantry, the people must shake off their oppression. The crimes committed in Ireland are not attributable to the Land League. Radical reform is indispensable, otherwise Ireland will be compelled to choose between anarchy and starvation."

The voice of the Pope will of course help the people in taking their own mode of securing redress.

NEW EDITOR OF THE "KIRCHENZEITUNG."

At the recent annual sessions of the German Synod of the Northwest, the Rev. Dr. H. J. Reutenik resigned his position as editor of the *Reformirte Kirchenzeitung.* Accumulating duties in the "German Publishing House" and affiliated spheres, if we understand the case, led to the resignation, which the Synod at first desired him to recall. He, however, declined to accede to its wishes. The resignation was then accepted, and the Rev. L. Praikschatis, of Terre Haute, Indiana, was elected to fill the vacancy.

We are pleased to learn that, after due consideration, the newly-elected editor has concluded to accept the position. From the little personal knowledge we have of him, we have reason to believe the Synod has made an excellent choice. He will, however, find, that an editor's position is not a bed of roses. It has its trials and difficulties, and makes heavy draughts on time and labor; yet it has its honors, especially when not self-appointed, and opens up a large sphere of usefulness.

The new editor purposes entering on his editorial labors on the first of January next. We wish him much success in his work, and hope that our official, as well as personal relations to him, will ever be of the most pleasant nature. F.

CHANGE OF EDITOR.

The *Presbyterian Journal,* originated and edited for a number of years by the Rev. Dr. Alfred Nevin, and published in this city, has changed its editor. The Rev. Dr. R. M. Patterson, of this city, succeeds the Rev. Dr. Nevin. The publication earned a fair reputation for itself under its former editorial management, and there is reason to believe it will not lose any of it in the hands of him who has charge of it at present. F.

ANOTHER MINISTER FALLEN.

We regret to have to announce the death of the Rev. J. H. Sykes, pastor of the Greencastle charge, in Franklin county, Pa., which took place on the morning of the 10th instant, very suddenly, at the house of Elder S. B. Snively, Shady Grove, where he had been spending the previous night. The funeral services were arranged for the following Saturday afternoon at 1 o'clock. Full particulars will doubtless be furnished for our columns. F.

DEATH OF A VETERAN.

Mr. Abraham Martin, familiarly known all over this city as "Father" Martin, died at his residence on Filbert street, on the 5th inst., in the eighty-eighth year of his age. He was a venerable man who was looked upon by many as a kind of St. John, because of his love for little children, whom he seemed to bless as he passed along the streets. For many years he has been engaged in establishing mission schools and other institutions for the young. He was identified with the American Sunday School Union from its beginning, and in 1822 received from an English clergyman a book which suggested the literature since furnished by the Union. He was a man of marked peculiarities. We once heard him pray in a public assembly for a leading citizen whom he mentioned by name, yet no one thought strange of it. Every person had implicit confidence in his piety.

DECEASE OF DR. RALSTON.

Rev. James Grier Ralston, D. D., LL. D., founder and Principal of Oakland Female Seminary at Norristown, Pa., died at his residence in that place on the 10th inst.

Dr. Ralston was not only an accomplished scholar, but a catholic-hearted, refined Christian gentleman. One of his traits of character was a disposition to defend and help every ministerial brother, and he always did it with a delicacy which left no unpleasant sense of obligation.

Hemorrhages of the lungs in early manhood, kept him from the regular

ministry, and led him to devote his life to teaching. In this vocation he was eminently useful and successful. In 1845 he founded Oakland Female Institute, and the present handsome proportions of the building are the result of his taste and energy. It is said that about 3000 pupils were educated within its walls. Quite a number of these were girls from our Church, who will remember their teacher with great affection.

ESSAYS AND DEBATES OF THE LATE COUNCIL.

The Presbyterian Publishing Company will in a few weeks have ready for the public, all the Proceedings, Essays and Debates of the late Council of the Reformed Churches, in a permanent form. The book will be printed from the plates issued by official committee of the Council, the entire right to which has been purchased. The following schedule of styles and prices is given :—Paper cover, (Essays and Debates in full), $1; cloth, with introductory narrative, $2; cloth, with narrative and appendix. Complete, $3.

From this schedule choice can be made, and subscriptions sent by post-office order or registered letter, to the Presbyterian Publishing Company, 1510 Chestnut street, Phila. The work will be ready this or next month, or as soon as the Committee completes its labors.

We predict that the Book will have a large sale. Thousands who could not attend the meeting will be interested in what was said and done, and the various expressions of thought denoting tendencies will be referred to by ministers especially as full of instruction.

Communications.

PROHIBITION.

In view of the terrible evils resulting from the use of intoxicating liquors as a beverage, which every day stare us in the face, it is no wonder, that the friends of our race are greatly alarmed, and are constrained to make every possible effort to check, if not entirely remove them. It is a cause which has engaged our warmest sympathies from our boyhood, and many and earnest have been the efforts put forth in its behalf, especially in our earlier years. Our experience and observation have taught us, that an effectual remedy for the evil will never be fully reached, until the principle of prohibition shall be incorporated in the fundamental laws, not only of all our States, but in those also of the General Government itself.

It will, we firmly believe, eventually come to this, though it may be at a somewhat distant day. The community must be educated up to it, and all the friends of humanity must have their sympathies and energies enlisted in its behalf. Not only the vast amount of suffering of which it would relieve humanity, but also the immense expenditure it would save to the States and General Government—the expenditures occasioned by the use of intoxicating liquors as a beverage, far exceeding in amount the sum realized from licenses for manufacturing and selling them—ought to be an argument sufficient to carry the principle of prohibition successfully through.

It is reported in a number of our exchanges, and we trust the report is well founded, that, at the election on the 2d of November in the State of Kansas, an amendment to the State Constitution, prohibiting the manufacture and sale of intoxicating liquors, except for medical, scientific and mechanical purposes, was adopted by a majority of twenty thousand votes. This is certainly a noble step in advance, and we should be glad to see the other States following suit and the General Government itself falling fully into line. The self preservation, as well as the happiness and prosperity of the nation, would certainly be thereby to a large extent insured. F.

REFORMED MISSION HOUSE.

CERTIFICATES FOR CONTRIBUTORS.

The Executive Committee of the Board of Foreign Missions of the Reformed Church in the United States have had prepared a beautiful Certificate to be issued by Pastors of churches or Superintendents of Sunday-schools to such persons as may contribute towards the purchase of the Reformed Mission House in Tokio, Japan. We respectfully ask your immediate and earnest endeavor to sell as many copies as possible. With a little co-operation of our Pastors and Superintendents, it is believed that the whole amount necessary can be raised, so that the purchase of the Mission House will not interfere with the amounts donated for the current expenses of the Mission. Let every Superintendent at once present the matter to his Sunday-school. The price of the Certificate has been fixed at the low rate of twenty five cents each. But there are many teachers, and others in the Sunday-school, who, if the matter were properly explained to them would cheerfully give one dollar and even more.

The picture has been made historical, giving the respective dates connected with the founding of the Mission: a correct picture of the Mission House; the number and street of its location in Tokio, and pictures of the beloved Missionaries themselves.

If the Pastors of our churches will take it in hands, they can by the appointment of suitable persons in their respective congregations dispose of a very large number. In such cases the Pastor will sign the Certificate, striking out with a pen the words *"Superintendent of Sunday School of,"* and writing Pastor of the Reformed Church. The Pastor or those who may act as agents for him, should solicit such donations as the parties applied to, may be able to give, not confining the same, to the price of the picture, but obtaining as large a sum as possible.

Parties should give as the Lord hath enabled them to give, and with a willing heart. Remittances to be made to the undersigned, by check, or Postal Money Order, or Registered Letter. Where it is necessary to remit postage stamps in order to make the change, let none be above the denomination of three cents.

The pictures in any number required will be sent immediately *on the receipt of the money*, postage free.

Address Rudolph F. Kelker, Treasurer Foreign Missions Reformed Church, Harrisburg, Pa.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Twenty-six persons were confirmed in the church at Altoona, Pa., of which the Rev. D. F. Brendle is pastor, on the 16th of October. They received regular catechetical instruction during a period of five months, and among them are two married persons, who were formerly members of the Methodist Church. Two persons were also received from the Lutheran Church on profession of faith. On October 23d, the same pastor added thirteen persons to the St. John's church, in Williams township, eleven by confirmation and two by certificate.

On the 6th instant, the Rev. A. J. Herman added to the Weissenburg congregation, Lehigh county, Pa., of which he is pastor, ten persons by confirmation, in connection with the services preparatory to the communion, to be held on the next day.

In connection with the fall communions in the charge of the Rev. S. Schweitzer, Lancaster county, Pa., twenty-four members were added to the church, eleven at Muddy Creek, and thirteen at Centre. At the latter church $13.10 were collected for Missions.

POTOMAC SYNOD.

At a communion held in the congregation at Pavia, Blair county, Pa., Rev. H. F. Long, pastor, on the 10th of October, nine persons were added to the church.

From the Baltimore *Sun* of the 27th of October, we learn, that G. S. Griffith, Esq., of that city, who had just returned from a protracted European trip, met with a most welcome reception on the part of his friends in the First Reformed church, of which he is an elder. The consistory of the church happened to be in session at the time, and on hearing of his arrival, moved in a body to his house, and gave him a most hearty welcome. The pastor, the Rev. J. T. Rossiter, expressed their feelings towards him in appropriate words. In response, Mr. Griffith said, he had been to Europe on three visits, and each time returned more in love with his own country and her institutions. Few Americans were sufficiently conscious of the great and unusual privileges, whether in a business or any other point of view, enjoyed in this country.

Refreshments were furnished the company by Mrs. Griffith, and a very pleasant hour was spent together. Mr. Griffith presented his pastor, the Rev. Mr. Rossiter, with a fine gold watch, as a souvenir of his European trip. Messr. Wm. A. Baker, of the Maryland Sunday School Union, and Solomon King, were amongst those present.

Mr. Griffith, during his journey amongst the countries of the Old World, devoted much attention to prison and reformatory institutions, in which, as in very many other matters, he found his country in the advance. He did not like at all the tread-mill system, of which he saw something, and he will have a good deal to say on the subject of prisons, &c., at some time, as president of the Prisoners' Aid Society. He recalls with pleasure his audience, in company with clergymen and others, with Pope Leo XIII., whose manner and conversation showed real interest in the prison reform subject, with which Mr. Griffith was known to him to be specially familiar.

The Rev. Henry Hilbish was installed as pastor of the Manheim charge, York county, Pa., recently made vacant by the death of the Rev. Jacob Sechler, by a committee of Zion's Classis. The installation took place on the 18th of October, and the members of the committee of installation were the Rev. Drs. W. K. Zieber and I. S. Weisz, and S. F. Laury. The pastor enters upon his new field of labor with encouraging prospects. His post-office address is Hanover, York county, Pa.

SYNOD OF PITTSBURG.

At a recent communion held in Brush Creek congregation, Westmoreland county, Pa., of which the Rev. D. B. Lady is pastor, thirty-seven persons were added to the church, thirty-six by confirmation and one by certificate.

The fall communions in the Mount Pleasant charge, Westmoreland county, Pa., Rev. S. Z. Beam, pastor, have all been held. Thirty-two additions were made to the membership of the charge since the 17th of July last, thirteen by confirmation, of whom four received adult baptism, and nineteen by certificate.

The St. John's Reformed chapel, recently built at Johnstown, Pa., will be dedicated to the worship of God on Sunday morning, November 21st, at which time the dedicatory sermon will be preached by the Rev. Dr. T. Appel. It is also proposed to install the Rev. W. H. Bates, as pastor of the congregation in connection with the same occasion, in which service, the Rev. J. W. Love, of Greensburg, Pa., is expected to participate.

WESTERN CHURCH.

Rev. J. Herold, of Akron, Ohio, has accepted a call from the Youngstown, Ohio, charge. His post-office address has accordingly been changed from Akron to Youngstown, Mahoning county, Ohio.

The present post-office address of the Rev John B. Ruhl is Nappanee, Elkhart county Indiana. It was incorrectly printed in a former issue of our paper.

On the 26th of September last, a congregation, embracing fourteen families, was organized at West Bay City, Michigan, by the Rev. C. Schaaf. The prospects of the congregation are full of encouragement. Rev. C. W. Herschen, of Manitowoc, Wis., who was also present at the organization, received a call from the congregation, which he has accepted.

Rev. Christian Wisner has accepted a call from the New Philadelphia, Ohio, charge. His post-office address is accordingly changed from Upper Sandusky to New Philadelphia, Tuscarawas county, Ohio.

Eight persons were added to Grace church, Akron, Ohio, in connection with a communion held on the 16th of October, four by renewal of profession, three by certificate, and one by confirmation.

Rev. Jacob Klingler has removed from Stoutsville, to Upper Sandusky, Wyandott county, Ohio. His post-office address is changed accordingly.

Rev. Jacob Ihle was installed as pastor of the Thompson charge, Ohio, on the 16th of October. The sermon was preached by the Rev. Dr. H. Rust, and the charge to the pastor was delivered by the Rev. N. H. Loose, and that to the people by the Rev. Reuben Good.

Twelve persons have been added to the Fairfield, Ohio, charge, of which the Rev. J. T. Hale is pastor, during the last six months, ten by confirmation and two by certificate.

Five persons were added to the Salem church at Waterloo, Indiana, Rev. F. F. Christine, pastor, by confirmation, in connection with a late communion season.

The post-office address of the Rev. J. V. Lerch has been changed from Ashland to Canal Fulton, Stark county, Ohio. He has taken charge of the mission at the latter place.

EASTERN GERMAN SYNOD.

Rev. H. I. Stern, of Louisville, Kentucky, has accepted a call from the German congregation in Washington City, recently served by the Rev. J. W. Ebbinghaus, and expects to commence his labors in his new field with the opening of the incoming year. F.

MISSIONS OF PITTSBURGH SYNOD.

A meeting of the Board of Missions of the Pittsburgh Synod will be held in Grace church, Pittsburgh, on Tuesday, Dec. 7th, 1880, at 10½ A. M.

The members are all urged to be present.

SAM'L Z. BEAM,
President of the Board.

THE NEW TRANSLATION OF THE NEW TESTAMENT.

NEW YORK, Oct. 30, 1880.

The American Bible Revision Committee in view of the completion of the Revision of the English New Testament, and its early publication by the University Presses of Oxford and Cambridge, have directed the undersigned to send the following announcement to the Press :

"The American Committee of Bible Revision hereby announce to the American public, that only those editions of the New Revision, including the marginal renderings, which are published or approved by the University Presses of England, will be recognized by us as the authorized editions."

PHILIP SCHAFF,
President.
GEORGE E. DAY,
Secretary.

General News.

HOME.

Snow has fallen in Illinois to the depth of four inches.

A severe and destructive gale has swept over Lake Ontario. Many vessels were wrecked.

The Secretary of the Treasury has called in the United States Bonds known as the "6's of 1880." They will be paid December 31, after which interest will cease.

The steamer "Rhode Island," one of the finest vessels of the Providence Line, ran ashore in a fog at Bonnet Point, near Narragansett Pier, at four o'clock, A. M., last week, and was completely wrecked. Fortunately no lives were lost.

The flour mill of Mr. Edward T. Getzendanner, situated (at the mouth of Fishing creek, seven miles north of Frederick City, was destroyed by fire, together with all its contents, on the 9th inst. George Shaum, who was employed by David Trimmer, the miller, and who lodged in the mill, was burned to death. He was in his bunk in the mill at 10 o'clock at night, and was missing after the fire.

FOREIGN.

Fresh disturbances are feared at Tourcoing between members of the Catholic Clubs and the authorities charged with the execution of the religious decrees.

Constantinople, Nov. 10.—The foreign Ambassadors here have presented a collective note to the Porte demanding the execution of the assassin of the Russian Colonel Kummerau.

A terrible mine explosion occurred at Stellarton on the 12th inst. A large number of operatives have been taken out, dead or dying. The accident is said to have been caused by some miners firing a shot in a forbidden part of the workings.

M. Jules Ferry has offered his resignation to the French Assembly, and the Ministry of which he is the head, goes with him. The cause of this slip was the defeat of the Educational Bill, the vote on which seemed to indicate that the Ministry had not the support thought necessary to success.

St. Petersburg, Nov. 12.—All the Nihilists tried for being implicated in plots against the life of the Czar have been found guilty. Five of them have been sentenced to death, and eleven to hard labor in the mines, their terms of punishment ranging from life to fifty years.

Three women were sentenced to fifteen years' penal servitude. The Court announced that it would intercede for the mitigation of the sentences in the cases of the women, and in case of one of the men condemned to the mines.

☞ A correspondent of the London *Times* gives a *different* version of the Pope's disposition toward the Irish agitators, which differs from quotation from the *Aurora* in our editorial note. He says: "It is well known in the Vatican that the Pope is much embarrassed about Irish affairs. He fully understands that it is not a question between Catholics and Protestants, but between the friends of order and the anarchists.

He openly disapproves the agrarian movement, and sincerely desires to assist the English Government if possible. He is well aware that he is only hearing one side of the case, and he feels that were he to break silence he might in seeking to do good produce a contrary result through his imperfect knowledge of the affairs."

That looks better. The excitement, however, is spreading and grows more and more intense. A meeting in London held on the 12th instant with a Liberal member of Parliament presiding, passed resolutions in favor of local meetings in support of the Land League, and large subscriptions were made to the Parnell defence fund. The farm of a Mr. Boycott has been attacked, and he has been driven off. Two hundred and fifty infantry and two squadrons of hussars have been sent to relieve the place. The channel fleet has arrived at Queenstown.

The Orangemen composing the Boycott relief expedition were hooted nearly the whole way from Claremorris to Ballinrobe, where they were quartered in the barracks for the night. The barracks were guarded by troops.

A despatch to the London *Standard* from Teheran says: The excitement among the inhabitants of Urumiah against the Christians, especially the American missionaries, for their supposed complicity with the Kurds, is increasing. The Christians, however, have convinced the Persian authorities that the suspicions of complicity are baseless.

Paris, November 14.—In the Chamber of Deputies yesterday M. Chevreau, Bonapartist, complained that the President, M. Gambetta, had disregarded the rules of the House in the Baudry d'Asson affair. M. Gambetta characterized the action of the expelled Deputy and his friends as rebellion.

A few days ago reports came that a terrible earthquake had devastated the city of Agram, in Austria, destroying among other things the foundation of the Cathedral. Later despatches dated 12th inst., say:—The earthquake continued last night, and there were fresh shocks this morning, afternoon, and evening. There has been further devastation. Half the town has been destroyed, and half the inhabitants are rendered homeless. Many people have left the town, while the poorer classes are encamped in sheds. Panic prevails, but the authorities work unceasingly to relieve the distress. The Government has sent military engineers and workmen to assist in the measures of relief. Two mud volcanoes have formed near Agram, and are in full eruption. Several hot springs have risen.

The *Evening Telegraph* in an editorial note says:—Agram is a royal free city of Croatia, and the capital of that country. It is situated on the left bank of the Save, 172 miles south of Vienna. It is the seat of a Roman Catholic Archbishop, and has numerous normal schools, gymnasia, theological seminaries, and other institutions of learning. It has a population of about 20,000. We referred lately to its visitation by earthquake, and the above despatch indicates that the loss and suffering are extreme. Agram is divided into the Upper and Lower towns. In the former are the archiepiscopal palace and the cathedral,—a fine Gothic edifice of the fifteenth century. The Jellalich-Platz in the lower town is adorned with a statue of the Ban Jellalich, who died in 1859. The beautiful Maximir Park is a mile and a half from the town.

LETTER LIST.

Alspach, J, Aurandt, P D, Alspach, Rev J W.
Bubb, B M, Buxton, J H, Binkley, H K, (6), Bowman, Rev J C, (2), Baker, A, Breidenbaugh, Rev S R, Barnard, A, Bair, S, Bausman, B F, Bowling, Rev R C, Bush, B, Beaver, Rev B, Bensinger, W B, Baker, E, Brendle, Rev D F, Bowers, Rev A J.
Christman, Dr C K.
Derr, Rev T, Deatrich, Rev W R H, Dieffenbacher Rev E H, Deatrick, Rev W W, Dieffenbacher, Rev D S, Dotterer, J, Dull, L, Duenger, Rev R, Dotterer, K, Dechant, Rev G B, Dietz, Rev T R.
Edmonds, Rev L C, Enry, A H, Evans, Rev J M.
Freeman, Rev J E, Finfrock, Rev A, Famer, H.
Griffith, G W, Getz, D H, Gurley, Rev G D, Gross, Rev S K, (2), Gefford, M C, Gross, D W.
Hill, G, Hartzell, Rev G P, How, M S, Haas, J K, Hecker, C, Hoffmeier, R M, Hillegass, D, Haas, Rev W A, Hoffman, J M, Hoffmeier, Rev H W.
Ickes, M E.
Johnson, W J.
Keyser, Rev H A, Klingler, Rev J, Kauffman, M A, Kistler, H W, Koons, R L, Knappenburger, Rev J W, Kline, Rev A K, Kieffer, Rev I S.
Long, Rev H F, Landis, Rev W M, Love, Rev J W, Laubach, A, (2), Lichliter, J H, Lefferd, J.
Miller, D, Motter, Rev I M, (2), Meckley, Rev J, Miller, Rev J D, Miller, J W, Mull, O J, Murphey, W E, Miller, R W, Mauger, Rev S P, Montgomery, D, Mackey, A.
Noss, Rev J G.
Oberly, J I.
Pool, C H, Plank, G G, Palmer, W P.
Reamer, Miss E R, Reed, Z, Roeder, Rev S M, Richard, O, Reinecke, Rev Dr E W.
Smith, R H, Stauffer, J, States, G W, Shell, W E, Seibert, A M, Schmitt, B, Stein, Rev J P, Shull, W, Sykes, Rev J H, (2), Settley, L, Schwedes Rev F R, Snyder, H D, Swartzel, S E, Schweitzer, Rev S, Snyder, Rev G W, Steckel, E, Snyder, Rev N Z, Snapp, J, Steiner, J A, Schlappig, Rev J H.
Toner, J, Thomas, H A.
Weber, A S, Wedemyer, J, Winger, J M, Wolfersberger, G W, Wilt, P F, Welker, Rev G W, Wiant, Rev J W, Wingerd, D H.

Acknowledgments.

CHURCH AT MILTON, PA.

We acknowledge with gratitude the following contributions for the rebuilding of the Reformed church at Milton, Pa.

Ref ch Mahanoy City, Rev H A Keyser, pastor, $50; Clover Creek cong, Blair Co, Rev F A Rupley, pastor, additional, $2; Hickory Bottom chg, Blair Co, Rev S Wolf, additional, $5; Strawberry Ridge cong, Turbotville chg, Rev Z A Yearick, pastor, $20; Stone Ch, Northampton Co, Rev H H W Hibshman, D D, pastor, $15; 1st Ch, Lancaster, Rev J A Peters, pastor, $50; Danville chg, Rev W C Schaeffer, pastor, Mansdale, $55; Mahoning, $10; Wentz's chg, Montgomery Co, Rev S M K Huber, pastor, Wentz's Ch, $45; Towamincin, $13; St John's Ch Shamokin, Rev T J Hacker, pastor, $73.40; S S of Bethlehem & Rittersville, Rev I K Loos, pastor, $13.03; Annville chg, Rev J E Hiester, D D, pastor, Annville, $6.54; Campbellstown, $61.87; Palmyra, $11.74; Hill Ch, $22.75; Ref ch Womelsdorf, Pa, Rev Geo Wolf, D D, pastor, $10.58; Water St chg, Rev M H Sangree, pastor, per Rev F A Rupley, $15; St Luke's Ch, Trappe, Montgomery Co, Rev J H A Bomberger, D D, pastor, $35. Total, $564.91.

The following contributions were specified for my individual use, for which I acknowledge my indebtedness.

From a friend in Philadelphia $5; Rev H H W Hibshman, D D, $5; Rev I K Loos, $2; "Ladies' Aid Society" of the 2d Ref Ch, Reading, Rev C F McCauley, D D, pastor, one box of bedding, &c.

My people desire me to express their sincere thanks for a box of bedding, etc., from the Ladies' Aid Society of the Second Reformed Church, Reading; Mrs. Mengel, President, for a box of bedding, etc., from Campbellstown Church, Annville charge; for box of bedding, etc., from Palmyra Church, Annville charge; for two boxes from Annville Church, Annville charge, Rev. J. E. Hiester, D. D., pastor, two boxes from Mercersburg Church, Rev. Brown, pastor. S. B. SCHAFER *Pastor.*

Business Column.

☞ To Subscribers.

PLEASE EXAMINE YOUR LABEL
AND
Renew Your Subscription!

IMPORTANT NOTICE.

☞ The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is *again* called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within *sixty days*, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER,
Superintendent.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz.:

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The Golden Censer,	*Roan,*	$1 00 to 0 75
" "	*Roan emb. gilt,*	1 25 to 1 00
" "	*Imt. Mor.,*	1 75 to 1 50
" "	*Turkey,*	2 50 to 2 25
Psalms & Hymns,	*Emb. Leather,*	0 75 to 0 65
"	" *gilt,*	1 00 to 0 90
"	*Imt. Mor., gilt,*	1 50 to 1 25
"	*Tur. gilt or ant.,*	2 25 to 2 00
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"	*Roan Emb.,*	2 25 to 2 00
"	*Imt. Turkey gilt,*	4 00 to 3 50
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New Hymn Book,	*Roan Emb.*	1 00
" "	" *gilt,*	2 25 to 1 50
" "	*Imt. Turkey,*	3 75 to 2 50
" "	*Real Turkey gilt,*	4 50 to 3 50
Forms and Hymns,	*Roan Emb.,*	1 50 to 1 25
" "	" *gilt,*	2 50 to 1 75
" "	*Imt. Turkey,*	4 00 to 3 00
" "	*Real* "	5 00 to 4 00
Order of Worship and Hymns,	*Roan Emb.,*	2 00 to 1 75
" "	" *gilt,*	3 00 to 2 25
" "	*Imt. Turkey,*	4 50 to 3 25
" "	*Real* "	6 00 to 4 50

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HYMNS AND CAROLS, by Miss Alice Nevin. $4.50 per doz.

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CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

"Christmas Services," (Whitmer),	50c. per doz.
" " *New*,	25c. "

We respectfully solicit the patronage of the Church. Address

Reformed Church Publication Board,
907 ARCH ST., PHILA., PA.

Youth's Department.

CHILDREN'S MORNING SONG.

All through the night
The angels bright
Have stood around our beds,
And while we've slept,
Their watch they've kept
Above our pillowed heads.

All through this day,
In work or play,
Lord, lead us in Thy way;
And may its close
Bring sweet repose
With dreams of heavenly day.

A SWEET BRIAR-ROSE.

E. C. WYETH.

Once upon a time there was a young girl whose name was Fatima. The home folks called her by her pet name, Fay. This young girl was fair of face, graceful in manner and carriage, and, which is better than either, was possessed of a good temper. It was not strange that her parents doted on her, her companions enjoyed her society, and her social inferiors admired her. Being an only daughter, Fay was queen of the family circle of six brothers who could see no fault or blemish in their darling sister, excepting Phil, the brother to whom she was dearest of all. He could perceive and perceived it with a pang, a defect that marred the beauty and completeness of an otherwise lovely character. He noticed it first when his sister was but a child in years, and was asked by their father to leave a pretty toy with which she was amusing herself for a few moments, and render him some trivial service which would have occupied but a small portion of her time, had she chosen to render the service. But Fay had answered, smilingly to be sure, yet selfishly:

"O papa, this is too cunning to leave. Please call Donald or Phil. They are just in the next room."

And again, a few days later, when her mother called upon Fay to post a letter for her, the little maiden answered:

"Please, mamma, the postman will be around presently. Can't you give it to him as well?"

Phil was studying his geometry lesson, and was busily employed in drawing lines and angles, and in computing distances, but he laid down his dividers, and took the letter without a word.

"What a good boy you are, Phil," laughed Fay, as her brother returned to his work. "You don't mind being bothered; but I can't endure to be disturbed when I'm occupied with an interesting story."

"Aren't you afraid of becoming just a little bit selfish, Pet?" asked Phil, as he stooped and kissed the sunny-tressed brow of his beloved sister."

Fay smiled.

"Are you afraid?" she asked in reply.

"I don't know," said Phil. "I couldn't bear to think that my precious little sister was growing up to be a selfish girl, and yet sometimes I fancy she prizes her own ease and pleasure beyond that of any others. It would have pleased mother if you had taken her letter just now. It pleased you rather to go on with your story, so you went on."

"Oh, but, Phil," cried Fay, "you took the letter. Mamma didn't care who took it, just so it got off in time."

"Perhaps," said Phil. "But I cannot help thinking that mother is better pleased when the child she requests to serve her does so willingly, than when she hesitates or shows a distaste for the service. It seems to me that we ought cheerfully to serve one who is so tireless in her labor for us."

"That is true enough, Phil," returned Fay, with a pretty blush, "and I ought —only somehow, I don't think."

And as months passed into years Fay's habit of not thinking only took firmer hold. She "didn't think" when Aunt Bascom, who was quite lame and feeble, begged her to take a message to her son at the other end of the village, and because of her thoughtlessness Fay failed to carry the message, and in consequence Aunt Bascom's son, a busy man tied to his shop all day, did not learn that his mother was in need of a man to split her wood and fill her shed with fuel; and poor aunty was forced to hobble about the yard on her crutch and gather up chips for her baking, until, finding a more thoughtful passer-by, she sent the message that for two days she had supposed was carried by Fatima.

Neither had Fay any better excuse for leaving poor Florence Merrill waiting in the Library Hall all one Saturday morning, for her to bring back the book that she had had out for two weeks, and that she had promised to return on this particular Saturday morning to the library, so that Florence, who greatly desired the volume, might take it at once, as soon as it should be rechecked.

"Oh, how sorry I am!" she exclaimed, as the dinner-bell aroused her from the reverie into which she had fallen, after closing the volume over which she had been dawdling at odd moments for the past fortnight. "I promised to take this book back this morning, so that Florence could have it before she left town. I 'didn't think' that she had to take the noon accommodation train on Saturdays. Now, some one else will get it, and poor Floy will be so vexed."

It was the same excuse that she had to offer, when, after promising Nelly Gage, the little blind girl who lived next door, to read to her one hour each Wednesday afternoon, she engaged to take her music lesson at that precise hour.

"I didn't think, when I agreed to have the music lesson at that time, that there was really no other afternoon in which Nelly could have visitors. What a pity!"

And then Phil, the careful, loving brother, who was not blind to his little sister's faults, ventured to say, "Fay, dear, won't you please put this habit of yours, that you are often deploring, into plain terms?"

"Thoughtlessness?" asked Fay, with a smile and a blush, glancing up at her brother's grave eyes.

"And now, please, will my little sister consider this word, in the light of all the deplorable consequences of her own undesirable habit, and interpret its true meaning?"

"Thoughtlessness means—"

Fay's cheeks blushed rosy red, and her bright blue eyes filled with tears, as she turned away, resolved that she would at least find out Phil's meaning. She went into her own room and sat down by her open window. A sweet-brier rose clambered all over the casement. It was in full bloom, and its delicate fragrance filled the air.

"There," exclaimed Fay, "how many times I have promised to take a root of this rose to Grandma Beverly, and have always failed to think of it at the proper time of the year. And now grandma is dead and gone. I wonder if up there in the glad heaven she remembers how thoughtless—yes, I will interpret it as dear Phil has seen it—how selfish I have been.

"Thoughtless," repeated Fay, slowly and sorrowfully. "Yes, thoughtless of everything but myself, my own will and wish and way. Ah me, I am a very selfish girl, thus to have thought only of my own comfort and happiness, and to have failed so utterly to think of my bounden duty to others.

"Can it be that my dear friends know me as surely as dear Phil does, for a selfish, self-satisfied girl?"

Fay's tears streamed over her cheeks and fell upon the pink petals of the sweet-brier rose.

"Poor rose," murmured Fay, "you seem to be my sweet reproachful monitor. You shall be so still. Surely your fragrant breath shall remind me of my neglect, and of my duty. By God's help I will conquer my enemy. I will live no longer thoughtful only of myself. God forgive me for my life of selfish thoughtlessness."

Time proved the sincerity of Fay's repentance, and when another spring called into life the early buds, bending over the low mound above Grandma Beverly's grave, as her careful fingers planted the tender rootlets of a sweet-brier rose, Fay lifted her sweet eyes to Phil, who stood beside her, and saw in his a look of fond pride that cheered her heart, as her dear brother said in tones that conveyed more meaning than words alone, "The dearest flower in all the world to me must always be a sweet-brier rose."—*Christian Weekly.*

DONKEY-BOYS IN EGYPT.

People who have visited Cairo can never forget the donkey-boy. He is one of the central features of the place. To travelers he is the incarnation of everything Oriental, strange, convenient, civil and wonderful in Egypt. His activity, his ready tact, his good temper, his avidity for backsheesh, but, above all, his knowledge of English, are astonishing. You are addressed unexpectedly in remote streets in a very good imitation of your native tongue: "How do you do, Englishman; want donkey?" When you have hired him, the boy does everything for you. He makes your bargains at the bazaar. He prescribes the proper tobacco for your cigarettes. He points out the local celebrities. He tells you the latest news, the last scandal about the Khedive, the name of his donkey, the date of an approaching festival, and, in fact, everything you want to know.

Many travelers, accustomed to Winter in Egypt year after year, retain a donkey-boy for the season, and in cases of severe illness we have knowu one of these extraordinary factotums turn into a tender, attentive and vigilant nurse. It would surprise many who know the virtues of the donkey-boy to be told that almost all the accomplishments which make him valuable to the traveler are exercised in defiance of the law. If you return to Cairo a second time, it is very probable that you will find your favorite donkey-boy in prison when you arrive. The law, made in the interest of the dragomans, is that a donkey-boy may not speak English, may not interpret, and may not pay money for his employer. Such a law, like the law about hackney-carriages, cannot be enforced with any regularity, but it is often made the instrument of oppression, either through envy or spite, and, in days now happily gone by, through tyranny. A boy thrown into prison for an indefinite period (for there is no habeas corpus act in Egypt) used to be tempted to enlist. Many a recruit was thus obtained, and sent to perish in Abyssinia.

The dragomans, who think that they only should be allowed to interpret, have not, however, been able to prevent the donkey-boys from learning English; and of late years, on many occasions, travelers have found it possible to go up the Nile, or on other journeys, with the help of a donkey-boy only, and no dragoman. The donkey-boy sometimes develops into a dragoman, and this can only be if he has learned to write and cipher; and some of the most accomplished "boys" remain "boys" to the end of their lives.

RUNNING FROM TEMPTATION.

It was a long, hot walk for Jessie, nearly a mile, to Sabbath-school. She lived in the country, and could not get into the village church every Sabbath, and she was only too glad to go to the little Sabbath-school in their district every week. And very likely she paid better attention to what she heard when she got there, because it *did* require some trouble to go so far and always be in time. Jessie's mother was very particular about the Sabbath day. She never forgot how her own mother regarded it, and the first text she ever learned from that mother's lips: "Remember the Sabbath day to keep it holy."

One day Jessie came in with a flushed face from Sabbath-school.

"I 'remembered!'" she said, going up to her mother with a pleased look.

"Remembered *what*, Jessie?"

"The Sabbath day. I was going along Brier Lane, and I saw O! such nice blackberries. I could see some ripe ones, and I was sure there were plenty further down the little stream. I picked two or three, and was half tempted not to go to school, but stay and get some berries. Then I knew *that* wouldn't do. But while I was saying my lesson I thought of the berries. Susie Boyd told me after school there were lots of ripe ones, and Milly Ford and Fannie were going to stop with her and get some. They wanted me to go, too."

"What did you tell them then?"

"I said I couldn't stop on Sunday. I walked along with them until I came in sight of the berries, and then *I shut my eyes and ran, just peeping out a little to keep from falling*, till I was past the lane, and then I walked on fast, and every step was *lighter* and lighter all the way home."

"That is worth a great deal to me," said Jessie's mother, tenderly. "To-morrow I will take you over to your Uncle Arthur's, and Walter and Harry and Daisy, and you shall go blackberrying, and have a little picnic besides. And I am sure the berries will taste much sweeter to you than they would have done to-day."

"I *know* they will," said Jessie. "And it's just as easy when I shut my eyes and keep saying 'No, no,' to myself."

"It would be a blessed thing if every person, when tempted to do wrong, would shut their eyes and run *from* the temptation. It is easy *at first*, to do that; but if one begins to go in a wrong path, saying, 'Just *this* time,' instead of 'No, no,' they will find it grow harder and harder, and their way, too, instead of becoming 'lighter' at every step, will grow darker all the dreary way. We should always remember who it was that taught us to ask, 'Lead us not into temptation.' He is able to keep all who look to Him, and lead their feet in a safe and happy way."—*Temp. Banner.*

CATCHING SUNSHINE.

BY C. B. EDGAR.

Baby Bertie on the floor,
Catching sunbeams as they pour
Streams of shining golden light
O'er the carpet soft and bright.

Eager fingers outstretched grasp,
Then the little hands unclasp—
Empty! Wonder and surprise
Pictured in the earnest eyes.

O'er the pretty shining thing
Bush and tree their shadows fling,
Gently waving to and fro—
Why should they deceive him so?

Bertie never quite despairs,
But with wondrous patience bears
Disappointment, and again
Tries the soft light to retain.

Thus may Bertie all through life,
With its shadows, toil and strife,
Seek to catch the sunshine bright,
Making all his pathway light.

—*Western Christian Advocate.*

WHAT MARY GAVE.

When the collection is taken up in church, the boys and girls put in money which their parents have given them for that purpose. The money is not their own gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I once heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she gave in one day, and you will see that she was mistaken.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the little three-year-old brother who wanted to play at fishing. She gave Ellen, the maid, the precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother, while she worked to get bread for both. She could not have seen them very often, if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away.

But this was not all that Mary gave. She dressed herself neatly and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father who was absent on business, in which she gave him all the news he wanted, in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story from her grandmother, though she had heard it many times before. She laughed just at the right time, and when it ended made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a penny in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.—*Young Days.*

THE TOILET OF THE FLY.

The toilet of the fly is as carefully attended to as that of the most frivolous of human insects. With a contempt for the looking-glass he brushes himself up and wabbles his little round head, chuck full of vanity, wherever he happens to be. Sometimes, after a long day of dissipation and flirting, with his six small legs and little round body all soiled with syrup and butter and cream, he passes out of the dining-room and wings his way to the clean white cord along which the morning-glories climb, and in this retired spot, heedless of the crafty spider that is practicing gymnastics a few feet above him, he proceeds to purify and sweeten himself for the refreshing repose and soft dreams of the balmy summer night, so necessary to one who is expected to be early at breakfast. It is a wonderful toilet. Retaining himself on his front and middle legs, he throws his hind legs rapidly over his body, binding down his frail wings for an instant with the pressure, then raking them over with a backward motion, which he repeats until they are bright and clean. Then he pushes the two legs along his body under the wings, giving that queer structure a thorough currying, every now and then throwing the legs out and rubbing them together to remove what he has collected from his corporal surface. Next he goes to work upon his van. Resting on his hind and middle legs, he raises his two forelegs and begins a vigorous scraping of his head and shoulders, using his proboscis every little while to push the accumulation from his limbs. At times he is so energetic that it seems as if he were trying to pull his head off, but no fly ever committed suicide. Some of his motions very much resemble those of pussy at her toilet. It is plain, even to the naked eye, that he does his work thoroughly, for when he has finished he looks like a new fly, so clean and neat has he made himself within a few minutes. The white cord is defiled, but floppy is himself again, and he bids the morning-glories a very good evening.

Pleasantries.

"I shall find another channel for my article," wrote the author of a rejected contribution. "That's right," was the answer of the courteous country editor: "The British Channel would be an excellent place for it."

He was informed that a lady had called to see him in his absence. "A lady," he mused, aloud, "a lady." Upon an accurate description he suddenly brightened up and added: "Oh, dot vas no lady; dot vas my vife."

A guest at a fashionable hotel took his seat at the dinner table, but no one appearing to wait upon him he remarked: "Have they any waiters in this hotel?" "Yes," responded a wag on the opposite side of the table, "the boarders are the waiters."

"Did you hear about that boy being washed ashore?" asked Gihooly of one of the most prominent citizens of Galveston. "No; when did that happen?" "This morning." "How was it?" "He was washed ashore by his mother. You don't suppose she would take him out into the middle of the Gulf of Mexico to wash him, do you?"

"St. Thomas, Can., is said to be the proud possessor of a dog that can tell Sunday from week days." It is suspected that the dog's master never goes gunning except on Sundays. We have heard of such cases nearer home. It would be a mighty dull dog that couldn't pick out Sunday after such a bringing up.—*Norristown Herald.*

Religious Intelligence.

Home.

Two of the Chinese members of the Presbyterian Church in Oakland, Cal., are taking a theological course in Lane Theological Seminary, Cincinnati.

The Methodist mission among the Chinese in California has an average attendance of forty Chinese girls in the day, and seventy boys in the evening, schools. The missionary, Mr. Gibson, lives among the Chinese.

The General Committee of the Missionary Society of the Methodist Episcopal Church has appropriated $26,000 for missions in Mexico, with a contingent fund in addition of $1,464. An appropriation of $30,000 for Japanese missions was also made.

The First Church of Boston is to celebrate the 250th anniversary of its founding, November 18th, and has invited as speakers Robert C. Winthrop, the Rev. Phillips Brooks, Governor Long, Major Prince, Presidents Eliot and Porter, Ralph W. Emerson and others.

The whole number of communicants in the Presbyterian Church is 578,671, to which may be added 120,628 for the Presbyterian Church South, making the whole number 698,699, and the united contributions of the two divisions were $9,423,366. The Episcopal Church, with less than half the number of communicants (322,713), gives two-thirds as much in money, or $6,068,272.26.

The books of the American Board of Missions close with a footing of $618,489 income, as against $511,417 last year. Of this income $347,423 is from donations, a gain of upwards of $65,000; $182,657 is from the Otis legacy, and $17,000 from other funds, leaving $71,408 assigned to general legacies. The gain in the ordinary receipts, donations, and legacies is about $75,000. Of the Otis legacy $350,000 has been spent in two years.

Miss Annie L. Shaw, who was refused ordination at the New England Methodist Episcopal Conference last spring, has applied to the New York Conference, of the Methodist Protestant Church, and been received. The Conference, by a majority of four, elected her to orders, and she was ordained, though the president of the Conference, the Rev. A. B. Woodworth, refused to have anything to do with it. The Rev. Miss Shaw has a congregation in Massachusetts, which she has built up so that it is able to pay her a salary of $1,000 a year.

Abroad.

A colporteur in Japan recently sold over 1,000 Bibles in one week.

Shantung Province, in China, has a population of twenty-one millions. Eight Protestant missions are at work and much relief is afforded.

The Congregationalists stand next to the Church of England in the city of London, providing nearly one-eighth of the whole religious accommodation.

It is believed that the number of Christians in India, Ceylon and Burmah increased 200,000 last year. Who will now say that the missionary enterprise is a failure?

The Bible used by Martin Luther in making his translation has recently been discovered in a village of Bohemia. It is covered with marginal notes in Luther's handwriting. It formerly belonged to the Royal Library at Dresden. The present possessor has been offered £750 for it by the University of Leipzig, but has refused the offer.

The Jesuits are swarming to Venice and the Venetian provinces like bees to a hive, to the indignation of the Liberals, but to the delight of the Moderates and Clericals. The why and wherefore is not difficult to discover. No Ministry, whether Conservative or Liberal, since 1866 has thought of applying to Venetia the decrees for the expulsion of the Jesuits; and this abstinence explains the flocking thither of all, or nearly all, the members expelled from France.

"A large and noisy meeting, consisting principally of clergymen," (to quote the language of a Church of England paper,) was recently held at Leicester to protest against "the Burials Act," Archdeacon Denison presiding. Their language was quite violent, and the Chairman, Rev. Dr. King, of Carlisle, characterized the Act as "iniquitous." He counselled those present to give the Dissenters the "cold shoulder" in the graveyard, for in nine cases out of ten such people had no notions of decency. As far as possible, Dissenters should be put in one corner of the churchyard. Such burials were little else than heathen. Rev. R. F. W. Molesworthy, of Durham, offered a resolution calling upon the clergy to resist the Act, but the Chairman refused to put it to the meeting, on the ground that it practically involved the use of physical force. Rev. G. B. Roberts, of Cheltenham, had resolved not to have anything to do with the Act. He would not even touch it with a pair of tongs. In the course of a discussion that ensued as to the wording of the resolution, the Chairman, evidently vexed at the suggestions from every side, ejaculated, "Hang the Act," an expression which created much merriment. After these outraged clergymen had given vent to their emotions, they finally adopted a very mild resolution and went to their several homes relieved.

Worth Knowing.

There is a place in Philadelphia where a stranger may buy his clothes, and fare as well as if he knew the whole city by heart; and if he knows nothing about the value of cloths, or of clothes, he is as well off, as if he were a good judge of both.

The reason is that everything to be found there is made there—made and sold under a system which rarely allows mistakes to occur, and which corrects them, if they do occur.

OAK HALL is the place; and its practice may be summed up in a few words. If you get there what you don't want to keep at the price, you return it, and get your money back.

This means a great deal more than appears on the surface. It means that you are not going to get what you will not want to keep at the price, if the merchant can help it. It means that the clothes you get there will be of honest cloths, honestly made; and that they will cost you less than as good clothes can be got for elsewhere. It means that they will be every way better worth your money than you can get elsewhere for the same money.

If it means anything less than these things—if it means poor cloths, trimmings, cutting, sewing, or in any way dishonest or illiberal dealing; the return of his goods will plague the merchant, injure his credit, and dissipate his trade.

If it means these things—if it means liberal and honorable dealing, valuable and trusty clothing, ease and safety in getting it, OAK HALL is the place for you to go to, or to send to; and it is worth your while to know how you can send, if it is inconvenient to go.

Write; say what your occupation is; say what sort of use you intend to make of the clothes you want, whether for every-day wear or otherwise; what color you prefer, or what color to avoid; say about what you want to pay; say everything that you think may aid a stranger in choosing for you. You will get in reply samples of cloths and prices of whatever you want made from those cloths. You will get also the means of having your measure taken by an unskilful person.

There is only one difficulty left. Somebody has got to take the risks of the dealing; for there are risks. Send your money along with your order. That covers the risk as to your good faith. We risk everything else; the fit, and your satisfaction every way.

Our trade by mail amounts to half a million dollars a year; there's no reason why it shouldn't amount to five millions.

Wanamaker & Brown.

OAK HALL,
Sixth and Market streets,
PHILADELPHIA.

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And for this reason: it is an exact counterpart of one of the most valuable natural medicines in the world. We refer to the great Seltzer Spring of Germany, to which thousands of the dyspeptic, the bilious, the rheumatic, and the victims of venal diseases resort annually, and return to their homes convalescent or cured. The aperient is one of the first and by far the most successful of all the efforts made to reproduce, in a portable form, the popular mineral waters of Europe.

See that you purchase only the genuine article.
SOLD BY ALL DRUGGISTS.

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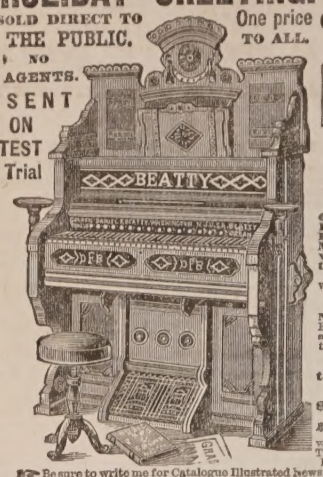

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For any Washing Machine that will Wash Cleaner, Quicker, with Less Labor and Wear and Tear of Clothes than the
ROBBINS FAMILY WASHER AND BLEACHER, PATENTED OCTOBER 3, 1871.
THE ORIGINAL AND ONLY PERFECT SELF-OPERATING WASHER IN THE WORLD.
No rubbing required. No more yellow clothes nor hard work on washing day. It will wash anything from a lace curtain to a horse blanket, and cannot get out of order.
Good Agents Wanted, both Male and Female, to whom Liberal Inducements are Offered. Agents can make from $10 to $100 per week.

THE ART OF CLEANSING FABRICS
is yet but imperfectly understood by thousands of good housekeepers. The numerous devices of friction rollers, pounders, squeezers, dashers, agitators, steam wash boilers, etc, have all failed in one or more of the three essential points, namely: The saving of labor, wear and tear of clothes, or in imperfectly extracting the dirt and discoloration.

WHAT IS IT REMOVES THE DIRT?
You may ask washerwomen and housekeepers, and your answer from nine out of ten will be, "Plenty of elbow-grease," or in other words, laborious rubbing upon the wash board. And such is the case, for you first rub soap upon the cloth, and then you have to *rub it in* to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to *force water* through the fabric, again and again. That is what removes dirt after having been softened by the chemical action of the soap.
The way in which this could be most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embodies all the above points.
Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes.
It is harder to operate them than to use the common wash board. They are constantly getting out of order, and wear out in a short time. With all *such devices*, as well as the *rubbing board*, there is *great friction* and consequent *unnecessary wear* and *tear* of clothing. With the Washer and Bleacher there is no *friction* or *wear* of the fabric whatever: and washing, baking and housework are contemporaneous operations—the fire doing the washing and baking, while the housewife does her housework.

THE PRINCIPLE OF THE WASHER AND BLEACHER
embodies all the essential points. First we have the desired heat, which expands the fabric and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which produces a rapid *downward current* or *water force*, through and through them, thereby removing the dirt. Third, we use a *large body of water*, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and *not by steam*. This process cannot injure fabrics. It cleanses thoroughly, *rinsing the clothes* being all that is required to complete the operation.

THE PHILOSOPHY OF THE WASHER AND BLEACHER IS THIS:
We have 5lbs of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water *underneath* the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube at the rate of 6 to 8 gallons per minute, thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.
As it passes along the channels of the Washer, the curved and contracted throats of which prevent its flowing back ward, it becomes hotter and hotter, and consequently more forcible, until thrown to the surface, thus producing a powerful suction beneath the clothes *through which* the water *must pass* in a rapid *downward current*, thereby obtaining a *water force* which cannot be obtained by any other method known in cleansing fabrics. Thus we get a combination. FIRST, WE HAVE THE DESIRED HEAT. SECOND, PERFECT CHEMICAL ACTION OF THE SOAP. THIRD, FORCE OF WATER—ALL OF WHICH ARE REQUIRED TO THOROUGHLY CLEANSE AND PURIFY ANY FABRIC.

THE IMPROVED WASHER
has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

THE CAPACITY OF THE WASHER AND BLEACHER.
There are two sizes: No. 1, the Family size; No. 2 suitable for small Hotels, Restaurants, and Barber-shops, Boarding-houses, etc.
The Washer is composed of metal and cannot get out of order.
It will work in any flat bottom boiler. It takes only 3 or 4 ounces of soap in 10 or 12 gallons of water, and will wash bed or table linen, a boilerful in 10 or 15 minutes, wearing apparel in from 10 to 30 minutes. Use no chemicals, only good soap and soft water.
FOR LACE CURTAINS this Washer is *invaluable*. It cleanses them as no other process can without the slightest danger of injury.
No. 2 or small hotel size will wash of average pieces from 1500 to 2000 per day.
For hospitals this Washer is pronounced by the medical faculty invaluable, being the most *perfect disinfector* known, leaving the fabrics pure as when new. By bleachers and chemists it is said to be the most efficient method of removing dirt and vegetable matter from fabrics ever known.

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We want a local agent in every town in the United States.
We want first class men as GENERAL AGENTS—men capable of managing one or more counties.
To such we give a duly executed Certificate of Agency.
We furnish descriptive circulars for distribution among families; also large posters for advertising in public places. Printed directions for using are sent with each Washer.
The retail price of No. 1 WASHER, in New York, is $3.50; No. 2 WASHER, $5.00; No. 1, $24.00 per dozen; No. 2, $30.00 per dozen.

WE SEND SINGLE OR SAMPLE No. 1 WASHERS, PREPAID, TO YOUR NEAREST RAILWAY EXPRESS OFFICE in any part of the United States east of the Mississippi and Missouri Rivers, also in Kansas, Nebraska, Arkansas, Louisiana and Texas, for $3.50.

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From the Boston *Youth's Companion*:
"This Washer is very simple in construction, yet it is the *best* we have ever known. We speak from *experience* when we say this. It is truly the woman's friend, for with it the hard work of washing almost disappears. Every housekeeper knows that ordinary modes of washing are apt to wear the clothing. With the Robbins Washer there is absolutely no wear at all, even to the most delicate fabric. We have known of this Washer for several years, but we had no idea that it was such a prize until we were induced to give it a trial, and now with us it has taken its place as a household necessity."
From the N. Y. *Weekly Tribune*, May 19, 1880:
"Washers Again! We have several inquiries concerning the ROBBINS WASHER AND BLEACHER. It does exactly what is claimed for it, and is cheap at ten times its cost."
In ordering, write plainly your name, post-office, county and State. Also the name of the express office to which you wish the Washer forwarded.

CASH MUST ACCOMPANY ALL ORDERS.
Remit by Post-office Order or Registered Letter. We insure the safe delivery of all Washers ordered as above. Money may also be sent by draft on New York.
Send for sample and secure A BUSINESS THAT WILL PAY YOU WELL.
When you order or write, mention this paper. Address

Bissell Manufacturing Co.,
50 BARCLAY ST., New York, U. S. A.

THE MARKETS.

Philadelphia, Nov. 13, 1880.

[The prices here given are wholesale].

FLOUR.—We quote the general range of prices as follows: Supers, $3@3 50; winter extras, $4@4.50; Pennsylvania family, $5.25@5.50 for good to choice; Ohio and Indiana do, $5 50@6.25, chiefly $5.75@6 50; winter patent, $6.50@7.00; Minnesota bakers' extras $5@5.75; straights, $6@6.50; do. patents, $7@8.25. Rye Flour was dull with small sales of good Pennsylvania at $5.40. Buckwheat Flour was quiet and steady, at $2.25 ℔ cwt.

WHEAT.—Sales reported comprised 500 bushels damp, on dock, at $1@1.08; 500 bushels prime Delaware afloat at $1.15; 1,200 bushels mixed, in elevator, at $1.15; 5 cars No. 2 red spot, in elevator, at $1.16½; 5,000 bushels do. January at $1.20⅞; 10,000 bushels do. do. at $1.20⅞, and 10,000 bushels do. do. at $1.20⅛.

CORN.—Sales reported comprised 2,000 bushels high mixed track and grain depot at 59c.; 800 bushels yellow at 59@59½c.; 5,000 bushels sailed mixed, December, at 56c; 5,000 bushels do. January at 56c., and 20,000 bushels do. do. at 56½c. Stock in elevators, 198,862 bushels.

OATS were firm but quiet on the spot, with sales of 7,000 bushels, in lots, on a basis of 37½c. for No. 2 mixed; 39½@40c. for No. 3 white; 41@41½c. for No. 2 do., and 42@42½c. for No. 1 do.

RYE was taken to the extent of 1,000 bushels at 98c. for prime Pennsylvania.

GROCERIES.—Coffee was quiet but steady, with sales of 450 bags low grade and good Rio at 11@14c.; 100 bags fair Laguayra at 13½@13⅝c., and 50 mats good Java at 22½c. Raw Sugars were quiet and firm at 7⅞@7¾c. for fair to good refining muscovados. Refined Sugars were quiet at former rates. We quote cut loaf at 9½c.; crushed and powdered at 9¾c; granulated at 9⅜c.; mould A. at 9½c., and standard A. at 8¾c.

PROVISIONS.—We quote Mess Pork at $15.25@15.50 for old and $16.25@16.50 for new; shoulders, in salt, at 5½c.; do. smoked, 5¾@6c.; do. pickled 6¾@6¾c.. do. do. smoked at 7½c.; pickled bellies at 8¾@9c., as to average; loose butchers' Lard at 8@8½c.; prime steam do. at $8.75; city kettle refined do. at 8¾@9c. Beef Hams at $18 50@19; smoked Beef, 13@14c.; smoked Hams, 10@11c.; sweet pickled Hams at 8½@8¾c., as to average; extra India Mess Beef at $18.50, f. o. b.; city family do. at $12, and packet do. at $11, f. o. b. City Tallow at 6½c.

BUTTER.—We quote creamery fancy at 32c.; do. good to choice, 28@31c.; imitation creamery, 23@28c., as to quality; Bradford and York State tubs, extras, 28@29c.; do. firkins, extra, fresh, at 26@27c; do., old, at 24@25c.; Western dairy, extras, at 26@28c.; do., good to choice, at 20@25c.; factory packed extras, 22@24c.; good to prime, 16@20c.; medium shipping grades 13@14c.; common do., 10@12c.; scrapings and grease, 3@9c. Roll—Extra, 22@24c.; good to prime 18@21c.; common to fair, 12@16c. Prints—Fancy, 35@37c.; do. firsts, 30@33c.; do. seconds, 25@28c.

EGGS.—We quote limed at 18@19c.; held and inferior fresh, 23@24c; good to choice Western fresh at 25@26c.; and Pennsylvania, New Jersey, Delaware and other near-by fresh stock at 27c., with small jobbing transactions reported a little higher.

CHEESE.—Quotations were: New York factory full cream, choice, at 13½@13¾c.; do. fair to good, 12@13c.; do. half skims, 9½@10c.; Ohio, flat, fine, 12¾@13c.; fair to good, 11@12c.; do. half skims, 9½@10c.; Pennsylvania skims, 9@10c.

LIVE POULTRY.—We quote live Chickens and Ducks at 7@8c., chiefly 8c. for good; live Turkeys at 9@10c., chiefly 9c. Dressed Chickens and Ducks—Dry picked at 11@14c.; do. inferior and scalded, 7@10c.; dry picked Turkeys, 12@16c., as to quality.

HAY AND STRAW.—We quote prime North Pennsylvania Timothy Hay at $25@26; prime York State and No. 1 Western do. at $20.50@22, chiefly at $21; No. 2 and mixed Western, $18@20; rye Straw at $25 ℔ ton; wheat do., $12, and oat do., $13 ℔ ton.

SEEDS.—Clover was in light demand only, but steady, with small sales of fair at 7c., and 50 bags prime at 7½c. Flax was quiet and steady at $1.33 for pure.

FEED was sluggish and weak under free offerings, with sales of 30 tons prime Western winter wheat Bran at $16.75@17, chiefly at the inside rate, on track.

COUNTERFEITS are always made to *look* as near like the *original* as possible. Housekeepers are cautioned against the many worthless and damaging imitations of JAMES PYLE'S "PEARLINE," some put up in *similar looking* packages, and others with names *sounding like Pearline*, which dealers may endeavor to urge upon them.

VISIT BEATTY'S ORGAN FACTORY.—In an other column of this week's issue will be found a large Organ advertisement from Hon. Daniel F. Beatty, Mayor of Washington, New Jersey, the well-known manufacturer of the Beatty Organ. The offer is beyond doubt the best yet made, and the reader should avail himself of it. No more appropriate gift for a holiday present could be made than one of his 14-Stop Organs. Mr. Beatty extends a cordial invitation to all who desire to purchase either a Piano or an Organ to visit his Manufactory at Washington, New Jersey. Every Organ he sells he makes in his own factory. Read his advertisement and send for his holiday newspaper and catalogue, which he sends out free, if you have not the time to visit him.—*Ado.*

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MANUFACTURING JEWELER,
ZAHM'S CORNER, LANCASTER, PA.

We have added to our business a complete
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and are prepared to make up any special orders in jewelry. Persons desiring anything made to their own order or design for

CHRISTMAS GIFTS,

will oblige by sending in their orders early. We will ship to any responsible person, sending an order with acceptable references, goods for selection, or if preferred, we will select and send subject to exchange if not satisfactory.

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for Church service or for pastors' use, made to our own order, and *extra heavy plated*. We call special attention to the

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believing it to be the best American watch now in the market. We solicit correspondence, and are confident that quality being equal, our prices are as low as any house in the U. S. Address

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Fur Trimmings in all width and qualities at best prices. Special orders executed at the shortest notice. Particular attention will be given to the altering and lengthening of Seal Sacques and Furs in general.

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Slate drawings and amusing pictures for the little folks. The twelve pictures intended for slate drawings are as true to anatomy and perspective as they are irresistibly comical; and from "Pussy's Dancing Lesson," to the hedge hog's novel device of carrying home his apple, the book is replete with fun and frolic.

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A delightful home story for young people, wholesome in spirit and narrative. 16mo. 4 cuts. $1.10.

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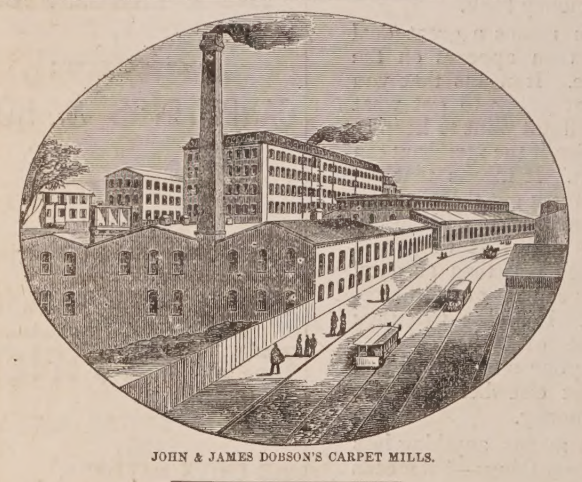

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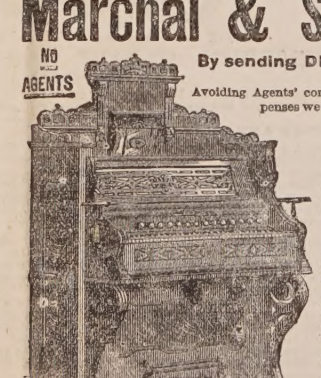
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It would surprise us to find that we were not at the bottom of the market in shawls.

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Black-Silk train, formerly $100; now $60.

Satin-de-Lyon, jet trimming, formerly $250; now $100.

Sicilian and striped-velvet, formerly $150; now $65.

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Striped-velvet surtout, formerly $50; now $30.

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Black Damassé veloirs, silk-and-wool, the richest dress fabric in the market. Black armures and camels-hair, the richest assortment in market.

Black dress-goods counter, next outer circle, southwest from the centre.

Flannels: a case in the Arcade (the Chestnut-street entrance.) The Philadelphia market does not contain another such display; but it is a small part of our sorts and qualities.

Flannels are on the next outer circle, near City-hall-square entrance.

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